THE AMERICAN ECCLESIASTICAL REVIEW

Vol. CXXXI, No. 6 December, 1954

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

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this
season
we pause
to express
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wish
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and a bright New Year**

Sincerely

The American Ecclesiastical Review

THE HOLY FATHER'S LETTER TO THE MOST REVEREND RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

TO OUR VENERABLE BROTHER
BRYAN J. McENTEGART
TITULAR BISHOP OF ARADI

We are sincerely gratified to learn of the forthcoming ceremony at the Catholic University of Washington by which the Hierarchy, priests and people of the United States of America propose to pay homage to Our Lady, Queen of the Universe.

It is particularly fitting that Our beloved children of the United States should celebrate in an especial manner the elapse of a hundred years since the dogmatic Definition of the Blessed Virgin Mary's Immaculate Conception, for it is by that title that She is honoured as their National Patroness. We invoke Her all-powerful intercession on behalf of your beloved country, and We prayerfully beseech Her during this year dedicated to Her to obtain copious Divine blessings for the Church in the United States, that it may continue to progress and develop and extend Its beneficial influence more and more.

As an earnest of that heavenly favour, we cordially impart Our Apostolic Benediction to you, to Our Beloved Sons and Venerable Brothers the Cardinals, Archbishops and Bishops, and to all the clergy, religious and faithful participating in this act of filial devotion to Our Heavenly Queen.

From the Vatican, October 30, 1954.

PIUS PP. XII

THE METHOD OF THEOLOGY[1]

The title of this paper should have been "The Nature of Revelation and the Method of Theology." Availing myself of the permission which has so kindly been granted me, however, I shall treat directly only the second part of this topic. Yet I shall do so in such a way as not to leave the first section entirely out of consideration. As a matter of fact, if we were to deal with both sections adequately, we should find ourselves faced with far too extensive a subject-matter and it would be quite difficult to arrange the material in any effective kind of order.

The question of the method of sacred theology is very important. Moreover, we are quite justified in saying, as history itself points out, that the fate of sacred doctrine itself depends upon the solution of that question. Consequently I am very grateful to the Administration of the Pontifical Gregorian University for having kindly offered me the opportunity to present some ideas of mine on this subject, ideas which I have been formulating for quite some time.

In this explanation I shall take care to act as a follower of the Angelic Doctor, who is certainly the outstanding master of theological method.

I

As we well know, the expression "sacred theology" has not always been employed, and has not been employed by all writers, with the same meaning. Sometimes it is taken as a synonym for "sacred doctrine," insofar as it deals with God and with all other things in relation to Him. Again it is taken more strictly to signify the science that treats of God in His supernatural mysteries and whatever is more intimately associated with those mysteries. Both of these uses of the term are legitimate, but, when the word is employed, it should be made clear which of the two meanings is intended by the writer. Moreover even when it happens that he wants to deal only with the method of sacred theology considered in its more restricted sense, the theologian must not limit himself to the consideration of this subject only in that more restricted sense but should deal with it in its broader meaning, as sacred doctrine, so that he may thereby more accurately and clearly determine its nature and method.

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[1] This article, which *The American Ecclesiastical Review* is privileged to present for the first time in an English translation, originally appeared in the review *Sapienza,* earlier this year.

So that we may gain such an understanding, let us take cognizance of the following points:

(1) Sacred doctrine, taken adequately and considered in its material aspect, contains:

(A) All the explicitly revealed truths communicated by God as the Teacher of infinite wisdom, in the sacred revelation contained in Scripture and Tradition;

(B) All of the truths which are implicitly contained in those which are explicitly revealed, even if sometimes a careful and delicate work of investigation by reason is required in order that these implications may be clearly seen and understood;

(C) All, finally, that can be inferred or drawn as a conclusion by a legitimate process of reasoning from the two kinds of revealed truths mentioned above, and which thus comes to be known as truth which is revealed only virtually.

(2) The teacher of sacred doctrine takes the entire body of explicitly revealed truths from the *magisterium* of the Church, which was established by God precisely to receive, to guard, to explain, or to propose these teachings in an authentic manner. The Church has not as yet said anything explicit and in particular on a great number of these truths. Of course, when it proposes as the word of God the Sacred Scriptures in which these truths are contained, the Church has proposed these truths in a general way. But the Church, using the teaching authority which God has granted to it for this very purpose, has explained more exactly the meaning of many other explicitly revealed truths in a more or less special form, either in a solemn way or in the course of its ordinary teaching activity.

(3) Among the revealed truths, some are of the intrinsically supernatural order, and these cannot be known by human reason except by revelation. There are others, on the contrary, which belong of themselves to the natural order and which, absolutely speaking, can be known by human reason using its own unaided forces.

(4) Among the intrinsically supernatural truths some are primary. These have to do with God directly and principally. These

are especially the truths contained as articles in the creeds. Other truths, on the contrary, have to do with God rather in an indirect manner. Hence these are to a certain extent secondary truths, at least as compared with the primary truths, in the light of which these secondary truths are revealed. An example of these truths which are secondary rather than primary is the assertion that matrimony is a sacrament.

(5) Truths which are intrinsically natural, but which are still contained in divine revelation, are of two kinds. One kind is extremely important because these truths constitute the essential presuppositions or the preambles for believing and for understanding the truths of faith and for constructing and understanding the entire supernatural moral order. Truths of this type are the ones which deal with the existence and the attributes of God, the spirituality of the soul, the freedom of the will, the necessity of an ultimate end for human life, the necessity of an upright human life, and others of this kind. Another type of revealed but still intrinsically natural truths, on the other hand, are of lesser importance, at least relatively speaking. Such, for example, are certain statements in the field of physics, biology, profane history, geography, topography, practical human wisdom, and similar data found in Sacred Scripture.

(6) The perfection of the teacher of sacred doctrine's fulfillment of his task will be proportionate to his knowledge of what has to do with divinely revealed truths. These include both the primary and the secondary truths of the intrinsically supernatural order and the primary and secondary truths of the natural order. He should also know what, in each order, is revealed actually, in either an explicit or an implicit manner, and what has been revealed only *virtualiter*. We would certainly praise such a teacher if we could find him.

(7) While it remains practically impossible for an individual theologian, especially in our time, when the numerous researches of individual scholars have made and are continually making new discoveries that have a bearing on sacred doctrine, to acquire all of these points of learning, the need has been felt to separate the teachers of sacred doctrine into various classes, and especially into two general classes. To the first class belong those whose principal task it is to devote themselves to a complete study (a) of what has

to do more directly with revealed truths of the intrinsically supernatural order, and above all with the primary revealed truths of this order, and (b) of the primary truths which are of themselves within the natural order, or of those truths which are absolutely prerequisite to the supernatural truths of the faith and of the supernatural moral order. Within the second class belong those theologians whose principal function is thoroughly to investigate the sacred documents, both in themselves and in the light of all the other documents that are related to them, and particularly in the light of those documents in which the voice of the Church's *magisterium,* either ordinary or extraordinary, is expressed. Such teachers of sacred doctrine can take cognizance only to a limited extent of the distinction of the revealed truths which are designated as "principal" and the other "less principal" revealed truths, since it is their business to know the revealed message itself, either written in one of the inspired books of Holy Scripture or handed to us in tradition, and to know it precisely as it is the word of God who can neither be deceived nor deceive (and this is always and everywhere its most important characteristic). It is likewise their business to explain this revelation adequately under the guidance and the authority of the Church. Theologians, as divided into these two classes, are generally designated as speculative and as positive theologians.

(8) The teacher of sacred theology who belongs to the first class will do his work in the following manner: (a) He will examine those documents which have a certain importance and which are pertinent to his subject-matter, keeping in mind most diligently, moreover, what has been investigated by the other class of teachers of sacred doctrine. (b) Studying the aforesaid documents, comparing the revealed truths among themselves, and employing sound philosophy, especially metaphysics, he will search, set forth, and defend the deep and implicit meaning of the revealed supernatural truths, taking into account the tradition of the Fathers and of the theologians, and especially of St. Thomas, to the extent that these men have made pronouncements on the individual points. (c) Using sound philosophy and all the other helps offered in any way by reason, he will search out and will set forth, by means of conclusions deduced from the supernatural revealed truths, the full virtual content of these truths, giving due attention

to the authority of the theologians, and especially to that of St. Thomas. (d) He will delve into and will clarify those truths, natural in themselves, which are contained in the sacred revelation and which directly and principally touch upon the doctrine of faith and morals, drawing from these truths, by a process of reasoning, even their virtual content.

(9) Like all other Catholics, the teacher of sacred theology who belongs to the first of these two general classifications assents through the light of faith to the supernatural truths contained in divine revelation and proposed by the Church. On the other hand, properly speaking, he assents through the light of reason to the natural truths which are contained in divine revelation. At any rate such truths acquire in him a new and higher certitude because of the divine testimony that reinforces them. The teacher of sacred theology gives his assent to these truths in such a way that, were he not to recognize their intrinsic truth, he would continue to assent to them by the power of the faith. Although such truths, considered in themselves, pertain to philosophy and to natural science, they also belong, and belong properly, to sacred doctrine because they are contained in the deposit of divine revelation.

(10) The teacher of sacred doctrine whose work falls within the first category has come, not without reason, to be called a "common" theologian, so as to distinguish him from those teachers of sacred doctrine whose work falls within the other division. The field of work assigned to the teachers who are classified within this second category is vast, and must also be divided. Such teachers are by the very nature of things "specialists," or theologians who consider the material object of their study under a special aspect. As we have said previously, the theologians who are classified within these two basic categories are frequently distinguished and designated as "speculative" and as "positive" theologians. Such a terminology does not seem overly exact, if we are to speak strictly according to the thought of St. Thomas. For St. Thomas, the speculative is properly distinguished from the practical, or from that which is directive of action or operation. Theologians who are today designated as positive theologians would be speculative theologians according to the thought of St. Thomas, but their "speculation" is turned primarily towards particular and concrete objects, while the "speculation" of ordinary theologians is princi-

pally centered on objects which are more universal and abstract. And, as the two works of "speculation" are different, so likewise there are different measures according to which the subordinate subjects, which serve as instruments to the teacher of sacred doctrine, are going to be employed. The teacher of sacred doctrine who acts as an ordinary theologian uses as instruments especially metaphysics and the other abstract subjects. On the other hand the teacher of sacred doctrine whose work falls within the other general category employs as instruments especially history (taken in a very wide sense) and the other literary subjects. The Angelic Doctor, in his *Summa theologica,* is the most illustrious model of the ordinary theologian.

(11) In our own days, and even before our time, ordinary theology and the ordinary theologian have been classified more exactly. In other words those elements which have more proximate reference to the mysteries properly so-called, or to intrinsically supernatural truth, have been drawn from the body of divinely revealed truths which, absolutely speaking, pertain to sacred doctrine, leaving to metaphysics, physics, and natural ethics all that directly or independently of revelation belongs to such sciences. Thus the theologian comes to deal almost exclusively or at least principally with the truths of the first order. And today, when there is a question about the method of sacred theology, this question frequently refers to the method of theology insofar as it treats of the mysteries, or the method of sacred theology insofar as this is the science that deals with God in His mysteries. But such a conception does not coincide exactly with that of St. Thomas, as will be quite apparent to anyone who reads the *Summa theologica,* in which the Angelic Doctor acts everywhere precisely as a theologian. Nevertheless any ordinary theologian can legitimately separate this part of the adequate material object of his subject and deal with it almost exclusively by itself. This section of sacred doctrine is usually called dogmatic theology. Certainly this constitutes the principal part of sacred doctrine and it deserves a very special attention.

(12) The tasks of the ordinary theologian taken in this narrower sense, or, to use the more usual designation, the task of the dogmatic theologian, can be schematized as follows. He must

(a) first of all establish historically the *status quaestionis* for each one of the individual articles of sacred doctrine. This *status quaestionis* as a complete entity is made up of information on three points:

(aa) on the pertinent errors, if there are any such,

(bb) on the teachings of the theologians, and

(cc) on what the Church's teaching authority or *magisterium,* either ordinary or extraordinary and solemn, has had to say on the subject, either on points of doctrine which have been strictly defined or on points which have been determined less precisely. Actually our faith, from which sacred theology proceeds, has to do with revealed truths as these are proposed by the Church. Hence the first thing the theologian should do is to find out what the Church has proposed and how it has proposed it.

(b) examine the deposit of faith in Sacred Scripture and in tradition, so as to arrive at a knowledge of the sources from which the dogmas and the other definite statements of Catholic doctrine *(i dommi e le altre determinazioni)* are taken and the connection of these [dogmas and other assertions of Catholic doctrine] with the sources. Obviously, in accomplishing tasks that have to do with facts, and which, consequently, can be designated as historical in character, it is necessary that the ordinary theologian take cognizance most carefully of the results obtained in their work by the theologians of the other general classification, the so-called positive theologians.

(c) once he has grasped and determined the meaning of the individual divinely revealed truths basic to the proposition [of these truths] made by the Church, he ought, insofar as possible, to gain an ever more profound grasp of that meaning. He will acquire this grasp when he compares each individual article with every one of the others with which it must necessarily be in accord. This is done by the use of metaphysics and, in a subordinate way, by the use of other subjects. Here, however, we have reached a point at which the teachers of sacred doctrine find themselves exposed to the criticism of many who consider it intolerable that the theologians, obedient here also to the directive of the Church, make use, for this purpose, above all of the metaphysic of St. Thomas, neglecting many other speculations, especially those of the modern philosophers. But what else could they do? The theologians aim at attaining a knowledge of the being of God in His mysteries, in the measure in which, by the goodness of God who reveals Himself, this is possible for us in this life. But, given the nature of our intelligence, we have no other way to do this except that of analogy derived from the knowledge of created being proportioned to our own understanding. What other attitude, then, can a theologian assume when he is confronted with philosophies which, for example, either deny all metaphysics, or, in the place of a metaphysics of being, substitute a metaphysics of thought, or belittle the power of the intellect with reference to its own proper object, holding that it cannot attain to the truth of being itself except by the power of a non-intellectual impulse, or, holding as void the universal concepts relating to created being, maintain that the cognitive faculties are in a position to apprehend only individual things as such?

(d) after having grasped as perfectly as possible and in the entirety of their content the meaning of the individual articles of sacred doctrine having reference to the mysteries, the theologian, given the rational nature of his own intelligence, is faced with the task of bringing to light all the inferences that follow from these articles, once they have been properly understood, or, in other words, of drawing all the conclusions which should be drawn from these premises. It goes without saying that this is something natural to us, and that no one can be in doubt about this function of the theologian except by reason of certain seeming difficulties regarding the use of the third activity of the mind on matters concerning the mysteries. For that matter, these difficulties are already latent to a certain extent with reference to the second act of the reason, in which we apprehend the revealed truths, judging them as best we can on the basis of analogy and knowing, at least in an obscure manner, how to employ such analogy. The third operation naturally uses the analogical knowledge which it already possessed by the act of judgment to know, at least in an analogical way, the properties or consequences of this knowledge. And it is clear that the theologian, if he is to perform his task correctly, requires, as he did for the performance of the previous function, a sound philosophy which precisely and particularly is that of St. Thomas.

(e) finally the theologian should correct errors and the foundations of those errors, and should answer difficulties arising from the teachings of other theologians.

(13) Sacred doctrine is both wisdom and science. Before it presents itself to our consideration under these aspects, however, it implies the knowledge of many *facts,* as is evident from what has been said previously. In studying such facts, its method is, by the very nature of things, historical rather than scientific in the dialectical meaning of the term. As a result the integral theological method has a certain complexity. To explain this as well as possible, we should remember that, in the thought of St. Thomas, while the intellect considered psychologically is only one faculty, in terms of its object there is a distinction between the speculative and the practical intellect. The intellect is designated as speculative insofar as it is concerned with things knowable as such *(in quanto verte circa i conoscibili come tali).* It is designated as practical insofar as, after having had speculative knowledge, it passes to the direction of conduct *(prassi)* or of doing or making. As the practical intellect, it finds its perfection in prudence and in the various arts. As speculative, the intellect is turned both towards objects that are universal and towards objects that are particular. Insofar as it deals with universals, it finds its perfection (presupposing the *habitus* of the first principles) first in wisdom and then in the mathematical and physical sciences. Insofar as it deals with particular objects, it finds its perfection in the various dispositions which render it well able to perceive particular objects, assemble them, compare them, and dispose them in order within itself. Among the more important subjects for the speculative intellect concerned with particular objects is history, by which the principal facts about the life of the human community are carefully investigated, attentively examined, and gathered together and arranged in order within the intellect itself. This subject, as is evident, has its own proper rules. Quite frequently these rules are designated as scientific, but in reality they belong rather to a kind of higher art, destined to constitute within the speculative intellect a sort of *habitus* of a well ordered knowledge of the more notable facts concerning the life of the human community. The subject which is made up of this knowledge, or this *quasi-habitus,* is not, as we have already said, a science in the strictly dialectical sense

of the term. When we say this, we certainly do not mean that this subject is something of lesser importance. Actually it is a matter of the highest importance for the intelligent direction of human life, intellectual, moral, and social. To a certain extent, it constitutes an essential part of general human culture. Now the determination of all those elements from the totality of which there results the integral *status quaestionis* of an article of sacred doctrine is certainly a task which is historical in character. Also the same determination of the fact of the individual revealed truths contained in Scripture or in tradition, a determination made on the basis of the various pronouncements of the ecclesiastical *magisterium* (where there have been any such pronouncements on the subject), is likewise a task that is historical in character. Actually the theologian makes use of all the resources that are valuable for the investigation, the ordering, and the right interpretation of these facts. Hence the method of the theologian in this portion of his subject differs a great deal from that employed in other sections of the same subject. And all this part of sacred doctrine is rightly allocated within the speculative intellect, which is concerned with particular objects.

But sacred doctrine, as we have already said, is likewise wisdom and science. Wisdom is science in the highest degree. It differs from mere science in that it considers the highest reasons or causes of things. Now it is evident and undeniable that sacred doctrine is wisdom of the highest kind because it sets up as an organized body the entire sum-total of truths revealed by God, because it brings out the profound meaning of these truths either by reflecting directly on them or by comparing them among themselves, and because it draws out logically the conclusions connected with these truths. Actually it always looks to the causes or reasons that are simply or absolutely ultimate, and it judges all things in the light of these reasons or causes. And it is likewise science insofar as the principles which it gathers together and organizes and penetrates are of their very nature such as to be capable of engendering conclusions, the sort of conclusions which, as a matter of fact, the theologian draws from them. Yet, absolutely speaking, the scientific quality of sacred doctrine is not its primary characteristic. It is subordinate as a matter of fact to what we may call its historical character, insofar as it considers these same revealed truths as objects of study which it must take care to investigate, to gather together, and to organize. It is likewise subordinate to the sapiential character of sacred doctrine, insofar as this sapiential character has reference to the highest causes of the very objects with which the scientific character deals. And likewise, if one compares the function of the theologian who considers and examines the revealed principles, and then, by means of syllogisms that are merely expositive, renders explicit what had hitherto been implicit within these principles with the function of the theologian who deduces conclusions from the revealed truths, we must say that the first function is higher than the other. In the first the sapiential character of this study [sacred doctrine] takes preeminence, insofar as in it the theologian remains more completely in contact with the very principles by reason of which sacred theology has its sapiential character. In the second, on the contrary, the scientific character predominates, insofar as there is in this a kind of drawing away from the principles while still remaining in contact with them. Still the scientific character is found in the other two aspects of sacred doctrine because it is proper to a science to know its own principles as well as possible.

Thus the method of sacred theology is complex, and, in its complexity, it is at once historical, sapiential, and scientific.

This theory does not contradict the famous thesis that the formal object of sacred theology is virtually revealed truth *(il virtualmente rivelato)*, understood as a conclusion to be deduced from revealed truths. This thesis, as a matter of fact, is applied to sacred theology insofar as sacred theology is a science. But, since this same sacred doctrine is at the same time historical and sapiential, its method is not purely and solely scientific. It also includes the other two aspects.

This difficulty, however, can be urged against our thesis. Everyone admits that the light by which (the *lumen sub quo*) the theologian proceeds is the so-called *lumen theologicum,* or the light of reason illuminated by faith. The nature of such a *lumen* has ordinarily been determined with reference to the function of the theologian who deduces what is designated as the theological conclusion from a premise of faith. Here, however, the question is raised about the way in which the influence of that *lumen* can be found in the mind of a theologian who explains the *status quaestionis* in a historical way, who, likewise in a historical way gathers together and arranges in order whatever the ecclesiastical *magisterium* has defined, who gathers together and arranges in an orderly fashion the data of revelation contained in Scripture or tradition, who interprets all of these findings from the grammatical and literary point of view, who subjects these truths to comparison, who renders explicit the implicit content of these essentially supernatural teachings by means of expositive syllogisms, who by means of deductive syllogisms draws conclusions from truths known by faith, who subjects to analysis, comparison, and expositive and deductive syllogisms revealed truths which of themselves belong to the natural order. It seems difficult to suppose that all these things are done under one and the same intellectual *lumen.*

I believe that this difficulty can be answered in this way. The oneness *(unicità)* of the *lumen* about which we have been speaking is not absolute in every respect. Undoubtedly the *lumen* is one insofar as it comes from God. One and only one likewise is the reason within which it is received. Nevertheless, since reason has different kinds of acts, both acts which are complete and others that are partial, there occurs, in this instance, a sort of refraction of the light of faith which illumines the reason working in these various ways. Hence, for example, the theologian who describes the data of revelation and the definitions of the *magisterium,* or who argues against errors and opinions, does not act entirely as a historian. Certainly he does all this with his reason, and keeping in view his faith as a guide in judging about each and every one of the elements which, from a material point of view, he investigates historically. Thus, in the same way, when he constructs his expositive syllogisms so as to render explicit the hitherto implicit content of the revealed message, or when he draws conclusions by means of deductive syllogisms, the theologian does not act precisely as a metaphysician or as a philosopher of any other kind. He does all this under the guidance of faith which exercises influences upon the reason, working in various ways.

What shall we say about the theologian who deals with truths which are natural in themselves but which are included in the revealed message, who clarifies these truths, and who, by means of reason, deduces conclusions from them? Does he also work under the *lumen theologicum?* In this case it is true that the work of pure reason, materially speaking, is much greater than in the cases considered previously. Nevertheless here also the *lumen theologicum* is present with its enlightening force. It is true that here the theologian does not believe but knows, for example, that good must be done, that parents are to be honored. At the same time, however, he believes that God has said this in Sacred Scripture. And, when he speculates on moral virtue in general or on filial piety, the light of faith shines indirectly on his reason while it is analyzing these truths and drawing conclusions from them. By the force of this indirect illumination his process becomes such that, whenever the intrinsic truth of the premises is not perceived, he would still believe, and, as a result, he would continue to give his assent to the conclusions which are legitimately deduced from these principles.

Thus the unity of the *lumen theologicum,* considered in terms of its actual function of enlightening, admits of a certain division. But it does not thereby detract from the unity of the sacred science. The unity of this latter, as a matter of fact, depends upon the unity of the *obiectum formale sub quo,* which, in this case, is the *lumen theologicum.* The division which is found here is purely material. Actually, such a *lumen* is the very *lumen* of reason, enlightened by faith. This enlightenment, while it is one and the same in itself, shines forth differently upon various operations of the reason. Hence, as we have said, it does not detract from the specific unity of the *habitus* of sacred theology considered in itself nor from the numerical unity of that *habitus* in the same person who possesses it. We are emboldened to explain the affair in this way, while, at the same time, we are prepared to correct anything in our position which is less than consonant with the teaching of St. Thomas.

* * * * *

II

The strictness of the theological method does not prevent integral parts of this sacred study from being studied and taught separately provided that this same sacred science is not harmed thereby. As a matter of fact we see that this is the usual procedure for one integral part which is generally called Dogmatic and which deals primarily with the mysteries properly so-called. According to our humble opinion another integral part of the sacred science, the one called Moral, is not studied and treated overmuch today according to the properly theological method, which, as we have said, is at once historical, sapiential, and scientific. Certainly Moral is an integral part of sacred theology, that by which sacred theology is eminently a practical science, just as, through other parts, it is eminently speculative. But every science, even that which is designated as practical, resides in the intellect considered as the speculative intellect, and not in the intellect considered as the practical intellect. This latter finds its perfection in its works of prudence and of the arts. The science, indeed, which is designated as practical is so called because it is a speculative science which considers practical objects. For that reason it is sometimes named speculativo-practical. Because of the practical ends of the sacred ministry, this integral part of the sacred science has long been studied and taught in such a way that its speculative character receives little consideration. Thus it has been customary to join the study of this part with the direct preparation for the great work of administering the sacrament of Penance. But this function, although it presupposes the moral part of the sacred science in the man who exercises it, is not, however, scientific in itself. Rather it is a sublime kind of art, meant to work under the direction of prudence which makes use of *synesis* and *gnome* enlightened by the moral section of the sacred science.

We believe that the sacred theological science would derive great profit from the gradual restoration, in terms of method, of this integral part of itself to what we may call the body to which this part belongs. In this way the speculative intellect of the theologian would be formed in a more perfect manner, and the young men would become, under the guidance of masters in that art, most perfectly prepared to become experts themselves in the sublime art of directing souls. But whatever the condition of affairs in the concrete and in practice may be, it will always remain true that the proper method of sacred theology, even considered in its moral or practical part, is that which, remaining essentially one, is at the same time historical, sapiential, and scientific, as we have tried to explain.

MICHAEL BROWNE, O.P.
Magister Sacri Palatii

Vatican City

THE CHRISTMAS SERMON

The campaign to "put Christ back into Christmas" has been meeting with increasing success in the past few years. Christmas cards of other than the holly-and-reindeer variety are no longer a rarity in secular shops. Replicas of the Nativity, large and small, grow more numerous each year in parlors, on front lawns, in store windows and even on public buildings. The radios and television sets, and of course the department-store loudspeakers, grind out carols in such quantity that even the ordinary Catholic now knows the words and tunes of several other than *Silent Night* and *Adeste.* A Martian out of a flying saucer would no longer have difficulty in concluding that the excitement around this time of the year has something to do with the birth of a Child.

The Christ Child, and even the Blessed Mother, has been getting, may we say it with all reverence, plenty of publicity. And this is all to the good. It sets the scene, it provides the framework for the celebration of the feast. In a sense, it relieves the Church, especially the parish church, of some of the work. Christ is back in Christmas, outwardly at least, for all to see.

And yet it is not being startling or profound to remind ourselves that He is still an enigma to the majority of men. Nor is it deprecating all the Cribs and Carols and Candles, now so happily multiplying, to say that they do not suffice. The Nativity picture they paint is usually a merely humanitarian one at best. And the atmosphere they create is often of the romantic-idyllic, if not sentimental, variety.

Perhaps this is inevitable, if not from the nature of the case, then from the pluralistic cast of our culture. All the more reason then that in the church itself the fundamental meaning of the feast should ring out full and clear: *Et Verbum caro factum est.* The ordinary parish church can no longer produce a choir whose carols will compare favorably with the radio programs or the records at home, or whose Crib can match the big one downtown. In fact, there are only two things left which the parish church can give to the celebration of Christmas. The only two things that are essential. The only two things that explain Christmas and Christ. The Mass and the sermon.

Let us consider the Christmas sermon.

Christmas is the Feast of the Incarnation of the Son of God. We are no longer alone: there is one among us who can show the way home to the Father.[1] The Christmas sermon is no place for side-issues. It is no place for special devotions, however laudable, nor theological conclusions, however certain. It is no place, I suggest, for moralizing on the poverty of Christ and castigating the materialism of the day. Especially in view of the large numbers of fringe Christians present, at the Christmas Mass there is only one theme worthy of the occasion: The Son of God made man.

The whole liturgical cycle, it is true, has no other theme than Christ and His Redemptive work. But in the Christmas season it is the Person of Christ that should stand in the forefront of our preaching, just as at Easter it is His work of Redemption. The Incarnation as the beginning of the history of man's redemption, the living Person of the Redeemer in His Divinity and His Humanity: these are the ever-ancient, ever new themes of the Christmas message.

The greater emphasis, it seems, should be placed on the Divinity of Christ. The liturgy gives us the cue here with its accent on adoration of the new-born Babe. This is perhaps clearer in the older feast, the Epiphany, with its recurrent "He manifested His glory" (*John* 2:11).

But in emphasizing the Divinity of Christ, the Christmas preacher should not forget that the coming of the God-man was not an end in itself. It was not the coming of a prince to receive the homage of his followers, but the beginning of our salvation, which the God-*man* was to accomplish. That is why the Christmas liturgy, in the heart of its profound adoration, sounds a constant note of pure joy. It is joy that there now lives a man of our race who is God's Son—so closely bound to God that nothing hereafter can wholly cut humanity off from God.

The Christmas sermon, in fine, will best fulfill its task when it succeeds in leading its hearers to understand and live in the mystery which the liturgy re-presents during this season, when it makes the Eucharist, the Thanksgiving of the Church, find a joyous echo in their hearts so that they will bring out into the darkness of Christmas morn the shining light of a deepened and enlivened faith in Him Who is newly come into the world.

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[1] Readers of Fr. Josef A. Jungmann's books (*Liturgical Prayer, Missarum Sollemnia, Die Frohbotschaft und unsere Glaubensverkuendigung,* etc.) will recognize my heavy indebtedness to him for the ideas proposed in this article.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for December, 1904, contributed by Fr. G. E. Price, of Birmingham, England, is a scholarly composition entitled "The Term 'Immaculate' in the Early Greek Fathers." The author presents sixteen epithets used by such early Oriental writers as St. Ephrem, St. Germanus and Sophronius, to indicate Our Lady's freedom from sin and discusses their significance. . . . The editor, Fr. Heuser, writes in a practical vein on "The Care of Our Churches and Sacristies." He pleads for perfect cleanliness about the altar and sanctuary, for "thus will the things about the sanctuary by their beauty and cleanliness preach reverence for the altar and its Eucharistic Host and purity of heart and demeanor by which we are certain to become pleasing to Him and to make our priestly mission the surest and grandest of all successes." . . . Fr. Hugh Hope, O.P. discusses the doctrine of St. Thomas on the Immaculate Conception, and expresses the opinion that the words of the holy Doctor, apparently denying this privilege of Mary (*Summa,* III, Q. 27, art. 2, ad 2), can be explained in harmony with the dogma defined by Pope Pius IX, though actually the text of St. Thomas now published is probably a modification of his original statement. . . . The anonymous S. L. T. writes on the vestments of the Mass and the clerical garb of the priest. He states that a priest may not wear a wig at Mass, even though it bears the appearance of one's own hair. (Recent theologians are more lenient in this matter.) . . . The *Analecta* section contains the reply of the Holy Office to a bishop, stating that it is permitted, as a pious practice toward the restoration of health, to swallow small paper pictures of the Blessed Virgin, provided all danger of superstition is removed. . . . This same section also contains a letter which Archbishop Gasparri sent to Catholic Universities, asking the names of professors who would be willing to collaborate toward the codification of Canon Law.

F. J. C.

THE GREAT DAY: DECEMBER 8, 1854

On February 2nd, 1849, the Sovereign Pontiff, Pope Pius IX, from his temporary exile at Gaeta, issued a momentous Encyclical letter, known to history as *Ubi primum.* In this letter the Pope informed the bishops of the world of his resolve to submit to intensive and exhaustive study the doctrine of the Immaculate Conception of the Blessed Virgin Mary, with a view to its eventual definition, if all things proved favorable. For the next five years congregations of Cardinals and other prelates, ably assisted by expert theologians, labored unceasingly, under the direction of the Pope himself, to prepare the way for the papal definition of the glorious Marian dogma. In reply to the Holy Father's inquiry, more than five hundred and fifty bishops, from every corner of the Catholic world, declared their belief in the possibility of a dogmatic definition and their eager desire to see such an act accomplished.

Nicholas Cardinal Wiseman, in a letter to his people written the day after the dogma was proclaimed, relates that the Sovereign Pontiff, having at length determined that the time had arrived for the papal pronouncement, invited to Rome a certain number of prelates from each country, to represent its hierarchy. At the same time the Pope expressed his readiness to see as many others as could conveniently come, to attend the solemn function and lend it increased dignity and stature.

The response to this general intimation of the will of the Holy Father was generous beyond all anticipation. As early as the first week of November, 1854, a large number of Cardinals and bishops had already arrived in Rome. The Pope judged that a perusal of the material which had been assembled in the discussions and conferences of the preceding years would be of great help to the bishops in reviewing the points on which they would be called to deliberate. At this hour, of course, the definability of the doctrine and the opportuneness of a definition were no longer open to discussion. But the text of the Bull of definition was to be submitted to the concourse of bishops, for their inspection. On November 18th each of the bishops received a printed copy of a brief resumé of what had been done under the direction of Pius IX up to that time, as well as a draft of the proposed Bull, which in certain particulars they would be called upon to criticize. On the same day official notice was sent around informing the patriarchs, archbishops, and bishops present in the City that they were to meet in conference on the 20th of November, under the presidency of Cardinals Brunelli, Catarini, and Santucchi. All these prelates, together with fifteen theologian consultors from the secular and regular clergy, assembled on the date fixed, in the ducal hall of the Vatican palace.

A discussion of the text of the decree almost inevitably meant going back over the entire subject and reviewing once more all the dogmatic and theological reasons advanced in support of the Marian privilege. The papal congregation and commissions had undoubtedly done their work with admirable thoroughness and discretion, but the bishops assembled in Rome just two weeks before the solemn definition were clearly not prepared to accept the draft of the decree exactly as it stood. They had been informed by Cardinal Brunelli, senior delegate of the Holy Father, of the precise object of their meetings, which was the careful examination of the proposed document with an eye to its style, composition, order of parts, and general content. The deliberations then turned for the most part on the prefatory sections of the Bull, which the prelates considered as fully and as minutely as time allowed. They had observations to make on a number of points, and the liveliness of the meetings and the solid erudition displayed were evidence that a sound grasp of the theological principles involved was no monopoly of the Roman theologians. In fact, it has been said that the Pope was somewhat annoyed that foreigners should have appeared to be instructing the Roman theologians, and that he consoled himself with the thought that perhaps it was necessary, lest it might be alleged that everything depended on the Jesuits.

There is no doubt that the bishops expressed themselves with complete candor and freedom on the matters submitted to them. When they recommended a change of any kind in the prefatory parts of the Bull, it then devolved on the theologians who were at hand, most of whom had assisted in drawing up the Bull, to reply to the observations made by the prelates. In these sessions not all the bishops spoke, as we can easily understand. However, a great many did speak at least once, and some held the floor quite often in the course of the deliberations. Taking a leading part were Msgr. Malou, bishop of Bruges, a recognized authority on the question, the archbishops of Munich, Vienna, and Prague, and our own Archbishop Francis Kenrick of Baltimore. Other outstanding participants included Archbishops Paul Cullen of Dublin, John MacHale of Tuam, and Charvaz of Genoa, and Bishops Michael O'Connor of Pittsburgh, Jean Doney of Montauban, and Thomas Grant of Southwark.

The sessions were conducted in an atmosphere of cordial good will and harmony and amidst many strong and ardent expressions of attachment to the Holy See and approval of the great act which was soon to be accomplished. The discussions lasted about twenty hours in all, and occupied four sittings on the days of the 20th, 21st, 23rd, and 24th of November, which were Monday, Tuesday, Thursday, and Friday of that week. The meetings by no means constituted a general council, in the full sense of the term, but the Churches of the world had never, perhaps, been so fully represented in Rome.

On December 1st Pope Pius IX held a secret Consistory. After a brief word of greeting and paternal benevolence addressed to the Cardinals, the Holy Father asked them if they would then and there advise him to proceed to the dogmatic definition. The Cardinals signified their willingness to advise the Pope to take this step. All manner of discussion of the doctrine and of the opportuneness or the mode of definition were from that moment absolutely forbidden. The Pope assigned Friday, December 8th, which was the day of the feast, for the solemn pronouncement of the dogma of Mary's Immaculate Conception.

The Supreme Pontiff ordered that Thursday, the day preceding the definition, should be kept as a day of strict fast and abstinence, but on the great day itself, although a Friday, meat was to be allowed. At this point the eye-witness accounts we have of the memorable event almost invariably mention the weather. The rain had been almost incessant for several days previously, up to the very eve of the designated day. On the 7th of December, in fact, torrents of rain, such as are rare even in Italy, poured down steadily, and on the 9th, the day following the sacred function, the same gloomy weather returned. But the 8th of December dawned fair and clear, the sky was serene and beautiful and the sun shone forth in splendor. So it was that huge crowds of citizens and strangers moved freely and cheerfully through the streets, thronging the great square before St. Peter's, in the morning and again in the evening.

The scene in St. Peter's on the 8th of December displayed a magnificence worthy of the occasion. Many of the bishops present left descriptions of the event in letters and pastorals addressed to their flocks. It was an era when journalists cultivated the grand manner and they found in the glorious occasion a theme which stimulated their best efforts. The *Giornale di Roma* for December 9th featured a special supplement devoted to the ceremonies of the day "which the history of the Church would mark as among the most memorable, on which the August Mother of the Saviour of the world had received from the Chair of Truth a new triumph." In similar glowing and eloquent vein the famed Paris *Univers* took up what it regarded as the impossible task of describing "a festival that so many saints had desired, so many ages had called for, so many Pontiffs had longed to give to the Church, and which the Lord in His infinite mercy had deigned to reserve to our unhappy times as their hope and refuge."

From the four corners of the earth, from almost every land where the Cross of Christ had been planted and a bishop ruled his see, a distinguished body of higher prelates had assembled, two hundred in all, the greatest gathering of Cardinals, archbishops, and bishops since the Council of Trent, in mid-16th century. The impressive assemblage counted fifty-three Cardinals, forty-two archbishops, and one hundred and one bishops, besides more than two hundred prelates of various inferior ranks, a vast body of clergy from many countries, and some thirty to forty thousand of the faithful. Among the Cardinals present were not a few of eminent note, such as Joachim Pecci, bishop of Perugia (and the last in rank among the Cardinal priests), who would one day ascend the Chair of Peter as Pope Leo XIII, and Nicholas Wiseman, first English Cardinal since the restoration of the English hierarchy, which Pius IX had brought about in 1850. No country outside of Italy, with the exception of France, sent a larger number of prelates to the event than the United States, whose representatives included three archbishops and three bishops. The archbishops were: John Hughes of New York, Anthony Blanc of New Orleans, and Francis Kenrick of Baltimore, while the bishops were: Michael O'Connor of Pittsburgh, John Timon of Buffalo, and the saintly John Neumann of Philadelphia.

The function was scheduled to begin at eight o'clock in the morning. The prelates said their Masses at an early hour and met together shortly after daybreak in the Sistine Chapel. The Supreme Pontiff arrived with the papal Curia about half-past eight. At once the Litany of the Saints was intoned, and towards nine o'clock the procession set forth. The long line of splendidly vested prelates moved out of the Sistine Chapel, forward to St. Peter's by the grand staircase. Two by two they entered the brilliantly illuminated and thronged basilica: bishops and archbishops in silver copes and white mitres, followed by the mitred Cardinals, in vestments proper to their respective orders. The Sovereign Pontiff was borne aloft on the *sedia gestatoria,* and after him walked the penitentiaries of St. Peter's, the ordinary confessors of the Basilica of St. Peter. Arrived in front of the chapel of the Most Blessed Sacrament, the procession halted while the Pope knelt in silent adoration for a few moments. Then the Litany was reintoned and the long line moved on towards the high altar of the Confession.

Before the Mass was to begin, the Pope received the homage of all the prelates present, each of whom singly approached the papal throne. The canonical hour of Terce was chanted and the Solemn Pontifical Mass began. Eyewitnesses recorded that as the Holy Father intoned the *Gloria in excelsis Deo* and went to sit down at the throne, the unclouded sun greeted him through St. Peter's highest windows. The Gospel was sung first in Latin and then in Greek. In his moving account of the ceremonies Cardinal Wiseman notes that it was quarter past eleven when "the last note of the evangelist sounded over the shrine of St. Peter, and a silence took place, such as is difficult to imagine in a crowd of thirty or forty thousand persons, who filled the Church."

The attention of everyone was directed toward the papal throne. The venerable Dean of the Sacred College, Cardinal Macchi, in his eighty-sixth year, but still in enjoyment of full mental vigor, approached the steps of the throne, accompanied by a Greek and an American bishop, as supporters and witnesses of his petition, together with twelve senior archbishops of the Western Church, who were assistants at the throne and ranking officials of the papal household. These assistants are official witnesses of such momentous papal transactions. Kneeling there, the eminent prelate, in the name of his brethren and of the whole Catholic episcopate, asked the Holy Father to pronounce his solemn definition of the dogma of the Immaculate Conception of the ever glorious Virgin Mary.

The Pontiff assented, but called upon all to join him in invoking the light and grace of the Holy Spirit at such a sacred moment. He knelt, and in a clear and sonorous voice intoned the hymn *Veni Creator Spiritus.* The choir sang the verse, and was about to continue the rest of the hymn, in the customary fashion, when the entire congregation, not only of assembled bishops and clergy, but of crowded people, spontaneously and simultaneously took up the stanza with a voice, in Wiseman's phrase, loud as the sound of many waters, but one as the expression of a single heart.

In the profound silence which followed this mighty hymn the Holy Father commenced the reading of the solemn decree. He had not, however, proceeded far before his tears interrupted his speech, and it was only by a real effort that he could force his words to struggle through the tide of his emotions and rise audible above the flood poured forth from his overpowering feelings. At length, in a firm and unfaltering voice, he pronounced the first words of the actual definition, but got only as far as the words, "We declare," and again for some minutes could not go on. Many who witnessed this deeply moving scene wept like children. Having recovered his composure, the Pope finished the reading of the decree, and, almost immediately after, the booming of the cannon of Fort St. Angelo began to echo through the vast dome of St. Peter's and the bells of the churches throughout Rome rang out in joyful acclamation of the consummation of the great act.

The Cardinal Dean returned before the throne to render thanks, accompanied by the designated officials, and to request that the solemn deed should be duly recorded and the Bull issued containing the decree which had just been read. The Mass continued, and at the *Te Deum* which closed it the people joined in, with the same overwhelming devotion with which they had taken up the invocation to the Holy Spirit. The sacred function was concluded and the prelates once again formed in procession and filed out of the basilica which had that morning witnessed an event unique, up to that time, in the annals of the Church of Christ. In virtue of his supreme Apostolic Authority, and with the plenary magisterial power inherent in his office as successor of the Prince of the Apostles, the Sovereign Pontiff had defined *ex cathedra* a dogma of divine and Catholic faith.

The full story of the events and actions leading up to and surrounding the definition of the dogma of the Immaculate Conception is not yet told, for much of its most intimate detail, above all the secret working of the Divine Spirit, must inevitably escape us, and will continue to do so until the book of life is closed for all men. We have completed only the first century in the history of that great act and its consequences, but even at this relatively early date we can see most clearly that God has been mightily pleased at the deep honor and loving tribute thus paid to His glorious Mother. Through the constant intercession of Mary Immaculate He has showered countless blessings upon the Church. On November 1, 1950, Pope Pius XII added another sparkling gem to the sacred diadem "with which, one hundred years ago . . . the Blessed Virgin was adorned," (*Fulgens Corona*), when he defined that the Mother of God was assumed body and soul into Heaven. Recalling this happy event, the present Pontiff observed that he was able "thus to satisfy the wishes of the faithful, which had been more urgently expressed after the solemn definition of the Immaculate Conception. For then . . . 'the faithful were moved by a certain more ardent hope that the dogma also of the corporal Assumption of the Virgin Mary into Heaven should be defined as soon as possible by the supreme magisterium of the Church.' " Linking together in close affinity the two resplendent Marian privileges, the present Holy Father states confidently that, "Henceforth it seems that the faithful can with greater and better reason turn their minds and hearts to the mystery of the Immaculate Conception. For the two dogmas are intimately connected in close bond. And now that the Assumption of the Virgin Mary into Heaven has been promulgated and shown in its true light—that is, as the crowning and complement of the prior privilege bestowed upon her—there emerge more clearly and more fully the wonderful wisdom and harmony of the Divine plan, by which God wishes the most Blessed Virgin Mary to be free from all stain of original sin."

In commemoration of the hundredth anniversary of the definition of the dogma of the Immaculate Conception, Pius XII proclaimed the Marian Year, a centenary celebration which not only served "to revive Catholic Faith and earnest devotion to the Mother of God in the souls of all," but has inspired all followers of Christ, in so far as possible, "to conform their lives to the image of the same Virgin." This has been the prayerful desire nearest to the paternal heart of our Holy Father: that men may return to God, confess Jesus Christ, His only Son and our Redeemer, and place themselves, as individuals and nations, under the patronage and sweet protection of His Most Blessed Mother, Mary, Queen conceived without original sin.

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THE AMERICAN BISHOPS ON THE NATIONAL SHRINE

But if all generations should call her blessed, and if the peoples of earth should glory in her protection, we in the United States have a particular duty to honor Mary Immaculate as the heavenly Patroness of our country. Let her blessed influence preserve our Catholic homes from all contagion of evil, and keep our children in pureness of heart. Let us also pay her tribute of public honor in a way that will lead all our people to a fuller appreciation of Mary, the perfect woman and the surpassing example of motherhood. As Pope Benedict has declared, it is eminently fitting that the devotion of American Catholics to the Mother of God should find expression in a temple worthy of our Celestial Patroness. May the day soon dawn when we shall rejoice at the completion of so grand an undertaking; for, as the Holy Father says in commending the project of the National Shrine of the Immaculate Conception, "our human society has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind."

—From the 1919 *Pastoral Letter of the Bishops of the United States,* quoted in McKenna, *The Immaculate Conception* (Washington: The Catholic University of America Press, 1929), pp. 522 f.

FATHER DENZINGER'S *ENCHIRIDION* AND ITS FIRST HUNDRED YEARS

Without any doubt the nineteenth-century theologian most frequently quoted in our day is the Reverend Doctor Henry Joseph Dominic Denzinger, a German priest who was born in 1819 and who died in 1883. The book which made him famous and which, at least as much as any other single volume has contributed to the progress of sacred theology in our times, was his *Enchiridion symbolorum et definitionum quae de rebus fidei et morum a conciliis oecumenicis et summis pontificibus emanarunt.* The first edition of this book was published in Wurzburg in 1854. The most recent edition, the twenty-ninth, appeared in 1953 in Barcelona.

Denzinger was a professor at Wurzburg during the last thirty-five years of his life. From 1848 until 1854 he taught New Testament exegesis, and, in 1854, the great year of his life, he was appointed to the chair of dogmatic theology. He held that position until his death.

The *Enchiridion* was by no means his only literary production. It is quite likely that he and his friends were at least as much impressed by his writings in the field of patristics and of oriental liturgy. Despite his delicate health, he also edited some patristic and scholastic texts, including books by the great theologians Isaac Habert and Bernard Maria De Rossi. All of his other books have long since passed from general use, but his *Enchiridion,* a collection of Catholic creeds and of authoritative statements by the ecclesiastical *magisterium,* has turned out to be one of the most influential and useful works, and likewise one of the most widely used and extensively quoted works, in all the modern library of sacred theology.

It was by no means the first book of its kind. One of the best known predecessors of the *Enchiridion* was the three-volume *Collectio iudiciorum de novis erroribus* by Charles Du Plessis D'Argentré, a professor at the University of Paris who died as Bishop of Toul in 1740. D'Argentré crowded his three great folio volumes with decisions by mediaeval and Counter-Reformation University faculties of sacred theology. Denzinger's *Enchiridion* manifested the changed attitude towards the Universities by limiting himself to the creeds and to the various documents emanating from oecumenical and particular councils and from the Holy See itself.

Father Denzinger's high competence as a theologian is manifest in the original preface to the first edition, part of which has been printed in subsequent republications of the work. In this preface he lamented that "Among the many evils which the wicked condition of the time has inflicted upon the Catholic schools, this one is especially harmful to theological studies: that what are called the positive documents of belief and action, sanctioned by the Church's public authority, are either ignored or neglected, and men are according too much freedom to their own talent."[1]

The observation made by Denzinger a century ago is strikingly similar to some statements made quite recently by Pope Pius XII. In his encyclical letter *Humani generis* the Holy Father noted that certain *rerum novarum studiosi* "easily pass from despising scholastic theology to the neglect of and even contempt for the Church's *magisterium* itself."[2] He declared furthermore that "although this sacred *magisterium* must be the proximate and universal criterion of truth for all theologians . . . still the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly 'to observe also the constitutions and decrees by which evil opinions of this kind are proscribed and forbidden by the Holy See,' is sometimes as little known as if it did not exist."[3]

The allocution *Si diligis,* delivered on May 31 this year to the Cardinals and Bishops who were gathered in Rome for the canonization of St. Pius X, contains an observation singularly like the one set forth a century ago in the introduction to the first edition of Denzinger's *Enchiridion.* In the *Si diligis* the Holy Father complained that in our day "unfortunately it has happened that certain teachers care little for conformity with the living *magisterium* of the Church, and pay little heed to her commonly received doctrine which is clearly proposed in various ways. At the same time, however, they place too much trust in their own talent, in the mental attitude of recent writers, and in the criteria of other academic subjects, which criteria they describe and consider as the only ones in accord with the true nature and exigencies of learning."[4] A century ago, as now, the neglect of the authoritative documents of the ecclesiastical *magisterium* or a lack of proper respect for these documents could be cited as the source of serious doctrinal deviation troubling some members of the true Church of Jesus Christ.

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[1] Henrici Denzinger *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum* quod post Clementem Bannwart et Ioannem B. Umberg, S.J. denuo edidit Carolus Rahner, S.J. editio 29 (Freiburg-im-Breisgau and Barcelona: Herder, 1953), p. v.

[2] *Denz.,* 3013.

[3] *Ibid.*

When the first edition of the *Enchiridion* appeared, the intellectual evil which Denzinger feared would result from a neglect of or a lack of proper respect for the genuine statements of the ecclesiastical *magisterium* was the somewhat naive form of rationalism propounded by Hermes and his followers in the German schools. "We may consider it as certain," the preface to the first edition of the *Enchiridion* tells us, "that the Church's authoritative statements *(Ecclesiae praescripta)* constitute that most firm foundation upon which all of our reasoning about the things of God must be based, that royal road upon which we must always advance and from which we must never deviate in any way unless we are willing to fall away from the Christian faith to a pagan license in the field of thought and to establish that principle condemned by the Holy See that 'reason is the main criterion and the only means by which man can obtain a knowledge of the supernatural truths.' "[5]

Denzinger depicted the men who neglected or undervalued the teachings of the *magisterium* as tending to accept a statement expressing one of the currents of thought which contributed, ultimately, to the constitution of Modernism. The blunderers whose teachings were condemned by St. Pius X in the *Pascendi* and in the *Sacrorum antistitum* believed, as George Hermes and his followers believed before them, that knowledge or information procured in the natural way was the first and chief norm to be used in judging matters of religion, and that this same naturally acquired information, the teaching set forth under the headings of the various academic subjects taught in the schools of that time, constituted the only sure knowledge available on the matters treated in supernatural Christian doctrine. Denzinger was intelligent enough to discern the particular danger of that doctrine, the condemnation of which was listed as n. 1487 in earlier editions of the *Enchiridion* and is found in n. 1619 in later editions.

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[4] The Latin text and the English translation of the *Si diligis* are found in *The American Ecclesiastical Review,* CXXXI, 2 (Aug., 1954), 127-37. The passage in the text is to be found on pp. 134 f.

[5] *Denz.,* p. v.

Prior to the definition of the dogma of papal infallibility by the Vatican Council in 1870, Father Denzinger's preface to his *Enchiridion* contained a passage which showed the author's own strong convictions on this subject, convictions which he must have gained during the time he spent as a student at the German College in Rome. This passage is interesting as an example of the teaching in the Ultramontane circles prior to the calling of the Vatican Council. Father Denzinger taught that

> There are many who make little of the dogmatic constitutions of the Holy See on the ground that the infallibility of the Supreme Pontiff has not as yet been defined. It is not our business at this time to go into this question at greater length. Yet we call your attention to the fact that the Roman Pontiff's supreme teaching power *(magisterium)* over the universal Church has been defined by two oecumenical Councils, the Second of Lyons and that of Florence, and that the Gallicans themselves fully acknowledge a prerogative of this kind and unhestitatingly admit that obedience, and even inward obedience, is due, at least conditionally *(provisorie)*. Furthermore we call to your attention the fact that there is no definition of the Roman Pontiffs which has not, either expressly or tacitly, been received by the universal Church, and that consequently no one is in any way free, under any pretext whatsoever, to oppose or even to neglect such a definition. Briefly we ourselves, supported by the most certain statements of Sacred Scripture and of tradition, without any hesitation of doubt and without any restriction of fear, will hold that the Roman Pontiff, as the Council of Florence says, is truly the father and the teacher of all Christians. Believing that heresies and schisms arise from the fact that no recourse is had to the source and root of ecclesiastical unity, we shall profess that the Roman Pontiff is that rock upon which Christ's Church is built, and from which it derives its unshaken firmness, by which, as a conquerer, it always overcomes the gates of hell and forever drives error and sin away from itself.[6]

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[6] *Ibid.*, p. vi.

Father Denzinger was perspicacious enough to include in his *Enchiridion* some statements from sources which were non-infallible but still authoritative sources of Catholic doctrine. In his original preface he adverted to the fact that his citations from the Councils of Quiersy and Valence were of this kind. He asserted that "certain things were being admitted which are not of definitive authority *(v. g.* the Council of Quiersy and of Valence), but yet nothing [has been admitted into the *Enchiridion*] which a man sincerely attached to the Church will not accept or which has no importance for the judgment of the Catholic world."[7]

The *Enchiridion* has had a singularly interesting history. After Denzinger's death, Doctor Ignatius Stahl took over the editorship of what had obviously become a very valuable aid to theological studies and likewise an exceedingly valuable literary property. According to his successor, Father Clemens Bannwart, S.J., Stahl took care of the seventh and the two subsequent editions of this work. He added more recent documents and some earlier texts which Denzinger had not included in his collection, and he made several emendations in the texts which his great predecessor had used.

After Father Stahl's death, the ownership of the *Enchiridion* having passed to the great publishing house of Herder in Freiburg in Breisgau, Father Clemens Bannwart, S.J., was chosen to supervise further editions of the work. He supervised the tenth and the two subsequent editions. The tenth edition was a complete recasting of the book, although one can only regret Father Umberg's ill-considered reference to "the tenth edition, or rather, the composition"[8] of the book. What Father Bannwart actually produced was an excellent revision and an almost complete renewal of a book which needed to be brought up to date, but which had already, under the direction of Denzinger and of Stahl, become one of the most useful and widely employed aids to the study of sacred theology.

Father Bannwart, assisted by Father John Baptist Umberg, who was destined to succeed him as editor-in-chief, brought out the tenth edition in 1908. He did away with the sequence of numbers which Denzinger and Stahl had used, and substituted another which, substantially is still employed in the twenty-ninth edition of the work. The change was rendered necessary by reason of the fact that Father Bannwart had inserted into the text itself documents which Father Stahl had placed in an appendix, and had added new documents. He had likewise dropped some texts which the two previous editors had employed.

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[7] *Ibid.,* pp. v f.

[8] This remark was made in the introduction to the fourteenth edition, and is found in the sixteenth edition (1928), p. ix.

He changed the title of the work, so that the book was then and thenceforth described as the *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum.* The word *"declarationum"* was added to the title because some of the texts included in the work were neither creeds nor definitions. The last portion of the title which Denzinger had employed was omitted for the very good reason that many of the texts did not emanate either from the Sovereign Pontiff himself or from Oecumenical Councils.

The excellent *Index chronologicus documentorum et materiarum* with which so many thousands of seminarians have become familiar was perfected by Father Bannwart. The documents are arranged within the framework of the sequence of the Roman Pontiffs, from St. Clement I to the present Holy Father. They are published in the *Enchiridion* as accurately as possible, according to the testimony of the best available editions and studies. The sources used for the wording of each individual document are listed in footnotes at the foot of the page in every edition of the *Enchiridion* since the time of Father Bannwart.

Father Umberg took over as editor-in-chief for the publication of the thirteenth edition by direction from Father Bannwart himself. Under his direction there has been comparatively little change in the form of the *Enchiridion.* During the thirties he dropped the old numeration, which Father Bannwart had printed in smaller figures under the current numbering. He also discarded the references to parallel passages, which previous editions had carried in the inside margins of the pages.

Father Bannwart had done away with the appendix which Father Stahl had added to the text. Beginning with the fourteenth edition, in 1922, however, another appendix became necessary, and Father Umberg used numbers beginning with 3001 for this additional material.

The twenty-first edition, published in 1937, was made available to American students through an offset printing produced in this country. This edition replaced the eighteenth which appeared in 1932, and in which, for some reason or other, a long portion of St. Pius X's encyclical *Pascendi* (nn. 2094-2108) was left out entirely. In the 1937 edition these paragraphs were put back, but were still placed in an appendix. In the current editions, the twenty-eighth and twenty-ninth (1952 and 1953), they are back in their proper place in the text.

In the current editions, which have appeared under the direction of Father Charles Rahner, S.J., there are some rather strongly marked oddities. The text ends with excerpts from the *Humani generis* and the *Munificentissimus Deus,* both of which were issued during the Holy Year, 1950. For some strange reason, however, the numbering has been arranged so that, within the course of the text of the *Mediator Dei,* the number 2299 is followed immediately by 3000.[9] Fortunately the editor has been far-seeing enough to bring out the letter of the Secretary of the Biblical Commission to the late Cardinal Suhard, a document written in French, the first language other than Latin and Greek, incidentally, to be included in the *Enchiridion* as the tongue in which an authoritative statement of the *magisterium* was originally set down.

Over the course of the years there have been many other handbooks which have, in one way or another, followed the example of Denzinger's *Enchiridion.* In the field covered by Denzinger's masterpiece there is the *Thesaurus doctrinae catholicae ex documentis magisterii ecclesiastici,* formulated by Father Ferdinand Cavallera of the Catholic Institute of Toulouse. Where Denzinger's *Enchiridion* arranges its material in chronological order and provides a logical index, Cavallera's *Thesaurus* arranges its content in the doctrinal order and provides its readers with an index that shows the chronological position of the individual statement.

In closely related fields there have been, to mention only three of the most important, the *Enchiridion patristicum* put out by

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[9] Father Rahner has included much more material under one number than did his predecessors. Thus six rather long paragraphs of the Apostolic Constitution *Sacramentum ordinis* are all included under the number 3001. The appendix of the current editions starts with the number 5000.

Father Rouet de Journel, S.J., the *Enchiridion fontium historiae ecclesiasticae antiquae,* edited by Father Conrad Kirsch, S.J., and the uniquely valuable and now quite rare *Enchiridion clericorum: Documenta ecclesiae sacrorum alumnis instituendis,* composed by Msgr. Igino Cecchetti for the Sacred Congregation of Seminaries and Universities. Obviously this latter volume, like the *Enchiridion symbolorum,* must include new material in each new edition.

The last few editions of the *Enchiridion symbolorum* ascribe the volume to Denzinger alone, rather than to both Denzinger and Bannwart as was the fashion during the twenties. The names of Fathers Bannwart, Umberg, and Rahner appear on the title page of the current editions. For some reason or other Father Stahl's name does not.

The twenty-eighth and twenty-ninth editions of the *Enchiridion* carry a very important notice by Father Rahner, the current editor.

> The house of Herder and the Rev. Fr. J. B. Umberg have commissioned me to prepare this new edition of the *Enchiridion.* Since, for typographical reasons, the book could not be entirely revised in this edition, besides a few corrections in the texts and in the notes, I could only add the new decisions of the Holy See at the end of the volume. Since it seems that in some future edition of the *Enchiridion* a more accurate recasting of the entire book is expedient, and since we must take care to omit some things to prevent the size of the book from gradually increasing too much, I earnestly ask all of those who are interested to be kind enough to let me know what they think ought to be changed in the book, what ought to be added, and what ought to be taken out.[10]

Over the course of the years the editors of the *Enchiridion* have more than once expressed their fears that the size of the book might increase so as to make it too large, and incidentally too expensive, for theological students. Actually there are a total of 823 pages of introduction, text, appendix, and index in the current editions of the *Enchiridion.* Because of the excellent quality of the paper and of the composition of the book, however, the *Enchiridion* is still a comparatively small book.

The weakest feature of the *Enchiridion* as it stands is its incompleteness. Obviously it was never intended to contain, and it could not contain, anything like the full text of all the documents that are of immediate use as containing statements by the ecclesiastical *magisterium* on matters of faith and morals. There are, however, a good many important texts which bring out aspects of the Church's teaching in a particularly sharp way. Such, for example, are the opening paragraphs of the encyclical *Humanum genus,* issued by Pope Leo XIII. Such passages should be, and are not, included in the *Enchiridion.* They definitely should be included in future editions of this work.[11]

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[10] *Denz.,* p. x.

Denzinger's *Enchiridion* would still be a completely serviceable manual if it contained twice as much material as it has today. As this work stands at present, it would be immensely improved, not only by the addition of past and contemporary material, especially from pontifical letters and allocutions, but also by a much more complete and detailed index. Indeed, it would appear that the index of the present volume is the section most badly needing revision and amplification.

During the century that has just gone by, Father Denzinger's work has been invaluable to Catholic students of sacred theology in enabling them to know and to use the key pronouncements of the ecclesiastical *magisterium.* Although, due in great measure to the influence of the *Enchiridion* and the tendency the *Enchiridion* was written to advance, the condition of theology today is far better than it was a hundred years ago, it would be idle to imagine that the scholars of our own time and of the years to come would not profit immensely from an improved and greatly augmented recasting of Father Denzinger's masterpiece.

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[11] Obviously future editions of the *Enchiridion* should include the teaching set forth in the allocutions *Ci riesce* and *Si diligis.*

Answers to Questions

SOME HIGH MASS CEREMONIES

Question: a) What tone of voice should the celebrant of a Missa Cantata use when singing or reciting the epistle? b) At a Solemn High Mass does the celebrant remove his biretta during the reading of the gospel in English?

Answer: a) In a decision of the Sacred Congregation of Rites we are instructed to direct the celebrant of a Missa Cantata either to read or chant the epistle. If he chooses to sing or chant the epistle he does so exactly as the subdeacon in a Solemn High Mass. b) Father J. O'Connell directs the celebrant, deacon and subdeacon to stand with birettas removed during the reading of the gospel by the preacher. Father Laurence O'Connell and Father Mueller direct the celebrant (when he is not preaching) as well as the deacon and subdeacon to remove the birettas but to remain seated during the reading of the gospel in the vernacular by the preacher.

A REQUIEM DURING COMMON OCTAVE

Question: In our diocese recently we observed the principal patronal feast. During that octave the common calendar permitted Requiem Masses on two or three days. Did the octave exclude these Requiem Masses for those observing the patronal feast?

Answer: The fact that this octave was being observed did not forbid the Fathers from saying Requiem Masses on days permitted to any priest. The only time that a Requiem Mass would not be permitted would be the day of the feast itself and its octave day.

QUESTIONS ON BENEDICTION OF BLESSED SACRAMENT

Question: a) Is the practice of rising from the knee immediately after the Blessed Sacrament has been replaced in the tabernacle and the door closed after Benediction the correct practice?

Or is there some other rule or signal for rising? b) Is it permitted to lean the burse up against the tabernacle after the corporal has been folded into it after Benediction? Some burses have very beautiful images of Our Lord worked on them.

Answer: a) All the rubricians tell us that as soon as the tabernacle is closed all stand. We know of no other regulation in this matter. b) We are instructed not to put flowers or candelabra directly in front of the tabernacle. *A fortiori* we should not place the burse before or after Benediction against the tabernacle door. In Mueller-Ellis' *Handbook of Ceremonies* we are directed to place the burse after Benediction "against the altar" which we interpret as against the candlestick or against the edge of the tabernacle but certainly not directly in front of the tabernacle door.

SERVERS AT HIGH MASS

Question: Our altar boys find it difficult kneeling through the Preface, Pater Noster, etc. at a sung Mass. They are instructed to follow the general rules set down for servers which are very much the same for low Mass or high Mass. May they stand during the Preface and after the Consecration?

Answer: Father O'Connell inserts the following footnote in his instructions to altar boys at high Mass: "3. Some authors direct them to stand when not engaged in any special duty. If they do, they must (a) genuflect when the priest recites the *Et incarnatus* of the Credo, (b) kneel from after the Sanctus until after the Elevation, (c) kneel for the Blessing."

GROUPING MASS INTENTIONS

Question: In this town it has been the custom for friends to fill out Mass cards at the funeral parlor. As they are sometimes so numerous it is impossible to say them all at the parish church, as single low Masses, yet the relatives wish them to be said here. The stipends are therefore combined and said as high Masses. Is this right? The families are given their choice of having the Masses said as low Masses elsewhere if they wish.

Answer: It is not permitted to group low Mass intentions so that they add up and constitute a high Mass. The relatives and family of the deceased may be perfectly willing to have the Masses said in a church other than the parish church but they are not the donors of the stipends and it is not their wish that must be satisfied.

COLOR OF THE TABERNACLE VEIL

Question: The color of the tabernacle veil is determined by the color demanded by the office of the day. If a Requiem Mass is being offered—a low Mass or Missa Cantata—may one place a purple tabernacle veil on the tabernacle?

Answer: The tabernacle veil or conopaeum may be white or it may correspond to the rubrical color of the office of the day. At Requiem Masses, however, the veil is changed to purple, but never black. The same is true of Benediction of the Blessed Sacrament. The veil is changed to white, even though the liturgical color demanded by the office of the day is red or violet.

PROPER CLERICAL DRESS

Question: In our novitiate chapel should the seminarians wear their surplices during the entire Mass or just during the reception of Holy Communion?

Answer: The surplice is a liturgical vestment and should be worn at liturgical functions. Why wear it only during the distribution of Holy Communion and not for the entire Mass?

FORTY HOURS' AND ALL SOULS' DAY

Question: Our Forty Hours' Devotion is usually scheduled around All Souls' Day. What Mass is said on November 2? Do we say one Mass of the Blessed Sacrament?

Answer: All Souls' Day enjoys the liturgical precedence of Primary Feasts. If Forty Hours' Devotion coincides with it, exposition of the Blessed Sacrament follows after the Mass which will be the Requiem Mass prescribed for that day. If it is at all possible, the Requiem Masses should be said at an altar other than the one of exposition. If reposition takes place on All Souls' Day and the Forty Hours' closes in the morning rather than in the evening, the ceremonies of reposition take place before the Requiem Mass. The celebrant should in this case wear violet vestments.

THE EPISCOPAL THRONE

Question: I always understood that only one permanent throne was permitted in a diocese. Recently I visited a diocese that has two thrones, one in the cathedral church and another in another city where the co-cathedral is located. Is this correct?

Answer: Dioceses like Savannah-Atlanta, and recently, Mobile-Birmingham, have two permanent thrones, one in the see-city cathedral and another in the city that has a co-cathedral church designated. This is not true of a diocese that has a pro-cathedral.

WALTER J. SCHMITZ, S.S.

FUNERAL SERVICES FOR AN UNBAPTIZED INFANT

Question: May a priest conduct burial services for an unbaptized infant?

Answer: Canon 1239, §1, states that those who have departed this life without Baptism are not to be granted ecclesiastical burial. Now, ecclesiastical burial consists in the bringing of the body to the church, the funeral services and its burial in a place lawfully designated for the sepulture of the faithful (Can. 1204). Evidently, a priest would not be allowed to conduct over the body of an unbaptized infant any form of service that might be regarded as a portion of the Church's burial rites. On the other hand, it would not *per se* be forbidden to say a private prayer over the body of an unbaptized child, as long as it does not contain or imply anything out of harmony with orthodox doctrine—for example, the statement that the child has been admitted to eternal life even though it did not receive Baptism. A prayer for the spiritual welfare and strength of the bereaved parents would be appropriate on such an occasion. However, since it is unusual for a priest to conduct any form of service over the body of an unbaptized person, and is likely to cause surprise, if not scandal, a priest should not perform this type of function until he has proposed the matter to his bishop and received his approval.

WORK ON A HOLYDAY IN A CATHOLIC INSTITUTION

Question: When workmen are employed in a Catholic institution, such as a seminary, a monastery, a hospital, etc., should they be required to work on holydays of obligation?

Answer: Those whose regular work requires daily service, such as cooks, firemen, waiters, etc., can naturally be required to work on holydays of obligation, as they are on Sundays. Furthermore, when some construction or repair work is being done on the grounds by an outside firm it would be permissible for the superiors of the Catholic institution to allow the contractor to continue to work on holydays if otherwise some grave inconvenience would follow, such as loss of pay by the workers. But when the workmen are employed directly by the institution, as farm hands, carpenters, etc., and their work can be suspended for the holyday without grave inconvenience, the administrators of the institution should declare it a holiday with pay.

LEGITIMATION THROUGH SOLEMN VOWS

Question: A religious has been legitimated for the reception of the priesthood by taking solemn vows, in accordance with Canon 984, §1. The circumstances of his illegitimacy and subsequent legitimation were not recorded in any document, and later he was chosen to be a major superior. What should be done under the circumstances?

Answer: Since the priest in question had already been appointed to an important office, and it would ordinarily be detrimental to his good name if he were then removed, the best procedure would be to seek a dispensation for him to continue in office, at least for his present term. This dispensation should be sought from the

Holy See through the Congregation of Religious. If the matter is one that is occult, and it is desirable to keep it so, the dispensation should be asked through the Sacred Penitentiary. This case reminds us that when a legitimation of this kind takes place, a record of the fact should be kept in the secret archives of the Order, so that some provision will be made against the appointment of the priest in question to an office forbidden by Canon 504.

TRANSFER OF PARISHIONERS

Question: May a pastor permit some of the Catholics who reside in the limits of his parish to become members of another parish?

Answer: Apparently the questioner is not concerned with national parishes; for those who are of a particular nationality can be members of a national parish suited to their language, distinct from the territorial parish in which they reside—provided, of course, the local Ordinary has established such a national parish with boundaries extending to the residence of these persons. On the other hand, the members of a national parish may elect to become members of the territorial parish, even without the permission of the pastor of the national church (Cf. Bouscaren, *Canon Law Digest,* II, 79). But when a person is a member of a territorial parish because of his residence within the parish boundaries, he may not become a member of another territorial parish merely by receiving permission from his proper pastor to make such a transfer. For without express permission a parish priest may not dispense from the general law of the Church (*Can.* 83); and the general law of the Church assigns residence in a certain area as the determining factor for a person's proper parish (*Can.* 216).

QUOTING WITHOUT PERMISSION

Question: Is it a serious sin to publish quotations from another person's writings without obtaining his permission?

Answer: The solution of this problem would depend on a considerable number of circumstances. Theologians agree that the civil laws upholding the right of an author to the benefits of his writings and forbidding others to publish them without permission bind in conscience, because such laws are a reasonable determination of the natural-law right of a person to the fruits of his intellectual genius (Cf. Aertnys-Damen, *Theologia moralis* [Turin, 1950], I, n. 653). If a publishing firm has the right to the work, permission must be obtained from this firm. We are supposing that a copyright has been procured, for otherwise the civil law will not protect the author; and indeed it is doubtful if the natural law of itself forbids the re-publication of a work by any one, if it is not protected civilly by a copyright.

The purpose of the copyright laws is to provide that due credit be given to an author and that others may not profit financially from his writings with a corresponding loss on his part—at least for a definite period of time after the appearance of his work. *Per se* these laws forbid the publication of even portions of an author's writings without due permission. However, it is understood that small portions of a book or article may be quoted without permission of the author (or publisher) for purposes of praise or criticism, review, etc., as long as they are accredited to the author. It is different, however, when a writer plagiarizes, publishing as his own what is taken from another's published writings. This is a sin against justice—a venial sin if the harm resulting to the author (and publisher) is small, a mortal sin, if it is great—at least if a copyright has been violated.

One who illicitly publishes another's writings, or portions of them, to the financial detriment of the author (or publisher) is bound to restitution. Some hold that this obligation binds only after a court sentence, but the more probable opinion is that even prior to such a sentence this obligation must be fulfilled by the guilty party. (Aertnys-Damen, *ibid.*)

FRANCIS J. CONNELL, C.SS.R.

7

Analecta

THE ENCYCLICAL LETTER
OF OUR MOST HOLY LORD
PIUS XII
BY DIVINE PROVIDENCE POPE

ON THE ROYAL DIGNITY OF THE BLESSED VIRGIN MARY AND ON THE INSTITUTION OF HER FEAST

TO THE VENERABLE BRETHREN
PATRIARCHS PRIMATES ARCHBISHOPS BISHOPS
AND THE OTHER LOCAL ORDINARIES
HAVING PEACE AND COMMUNION WITH THE APOSTOLIC SEE

POPE PIUS XII

VENERABLE BRETHREN
GREETINGS AND APOSTOLIC BLESSINGS

Already from the earliest centuries of the Catholic Church, the Christian people have addressed suppliant prayers and hymns of praise and veneration to the Queen of Heaven, both when they had reason to rejoice and particularly when they were beset by serious troubles. The hope placed in the Mother of the Divine King, Jesus Christ, has never failed. There has never been a weakening of that faith by which we are taught that Mary, the Virgin Mother of God, reigns with her maternal heart over the entire world, just as she is crowned with the diadem of royal glory in heavenly blessedness.

After the frightful calamities which, under Our very eyes, have covered flourishing cities, towns, and villages with ruins, We, sorrowing, see so many and such great spiritual evils spreading themselves abroad with fearful violence, and We behold justice giving way and the attractions of evil triumphing. We are filled with great sorrow in this threatening and fearful danger and thus with confidence We fly to Mary Our Queen, manifesting not only Our own sense of filial reverence, but also that of all those who glory in the Christian name.

It is pleasing and helpful to remember that We ourselves, on the first day of November of the Holy Year 1950, before a huge multitude of Cardinals, Bishops, priests, and of the faithful who had come there from every part of the world, defined the dogma of the Assumption of the Blessed Virgin Mary into heaven[1] where, present in soul and body, she reigns together with her only-begotten Son, amid the heavenly choirs of the angels and the Saints. And moreover, since a century was being completed from the time our predecessor of immortal memory, Pius IX, proclaimed and defined that the great Mother of God had been conceived without any stain of original sin, We instituted this current Marian Year.[2] Now, with great consolation to Our fatherly heart We see, not only here in Rome—and especially in the Liberian Basilica, where great multitudes have manifested in a striking way their faith and their most ardent charity towards the heavenly Mother—but also in all parts of the world, that filial reverence toward the Virgin Mother of God has increased more and more, and that the principal shrines of Mary have been visited and are still being visited by many throngs of Catholic pilgrims gathered in prayer.

Everyone knows that, as often as the opportunity presented itself, that is when We were speaking to our children in Christ who were gathered in our presence, or when, by radio, We spoke to people afar off, We have exhorted all whom We could to love our most kind and powerful Mother, as children should, with a strong and tender love. On this point We may especially call to mind the radio message which We addressed to the people of Portugal, when the miraculous image of the Virgin Mary, which is venerated at Fatima, was being crowned with a golden diadem.[3] We ourselves called that image the messenger of the "royalty" of Mary.[4]

And now, so that We may, as it were, bring to a climax the series of many manifestations of our filial reverence towards the great Mother of God, manifestations which the Christian people have followed so carefully, and likewise so that We may happily and usefully conclude the Marian Year, which is now drawing to a close, and so that We may freely grant the urgent petitions on this matter which have come to Us from all over the world, We have decided to institute a liturgical feast of the Blessed Virgin Mary as Queen.

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[1] Cf. the Apostolic Constitution *Munificentissimus Deus, AAS,* 42 (1950), 753 ff.

[2] Cf. the encyclical *Fulgens corona, AAS,* 45 (1953), 577 ff.

[3] Cf. *AAS,* 38 (1946), 264 ff.

[4] Cf. *L'Osservatore Romano,* May 19, 1946.

On this point We have not wished to propose a new truth for the Christian people to believe, since actually the title and the arguments on which Mary's royal dignity is based have at all times been clearly expressed, and are already contained as handed down long ago in the documents of the Church and in the books of the sacred liturgy.

It is Our pleasure to recall these things in this present encyclical letter, so that We may renew the praises of our heavenly Mother, and so that We may encourage a more zealous filial reverence towards her, to bring spiritual gain to the souls of all men.

I

Since the Christian people, even long ago, rightly believed that she from whom was born the Son of the Most High, the One who "will reign in the House of Jacob forever,"[5] the "Prince of Peace,"[6] the "King of kings and the Lord of lords,"[7] has received singular gifts of grace over and above all other creatures and since they took cognizance of the intimate connection between the Mother and the Son, they easily acknowledged the supreme royal dignity of the Mother of God.

Hence it is not astonishing that the ancient writers of the Church, basing their stand on the words of St. Gabriel the Archangel who foretold that Mary's Son was going to reign forever,[8] and on the words of Elizabeth who, reverently greeting her, praised "the Mother of my Lord,"[9] called Mary "the Mother of the King," and "the Mother of the Lord," thereby clearly signifying that, from the royal dignity of her Son, she has obtained eminence and outstanding position.

[5] *Luke,* 1: 32.
[6] *Isaias,* 9: 6.
[7] *Apoc.,* 19: 16.
[8] Cf. *Luke,* 1: 32 f.
[9] *Luke,* 1: 43.

So it is that St. Ephraem, burning with poetic inspiration, represents her as speaking in this way: "Let Heaven sustain me in its embrace, because I am honored above it. For heaven was not Thy mother, but Thou hast made it Thy throne. How much more honorable and venerable than the throne of a king is his mother."[10] And in another place he thus prays to her: ". . . girl, empress and ruler, queen, lady, protect and keep me in your arms lest Satan who causes evil exult against me, lest my wicked foe be glorified against me."[11]

Mary is called by St. Gregory Nazianzen "the Mother of the King of the entire universe," and the "Virgin Mother who brought forth the King of the entire world."[12] And Prudentius asserts that the mother marvels "that she has brought forth God as man, and even as Supreme King."[13]

And this royal dignity of the Blessed Virgin Mary is clearly and openly meant and stated by those who call her "Lady," "Mistress," and "Queen."

Already in one of the homilies attributed to Origen, Mary is called by Elizabeth, not only "the Mother of my Lord," but also "Thou my Lady."[14]

The same thing is found in the writings of St. Jerome where he introduces the following statement amidst various explanations of Mary's name: "We should realize that Mary means Lady in the Syrian language."[15] After him St. Chrysologus says the same thing in a more certain fashion in these words: "The Hebrew name 'Mary' means 'Domina' [Lady] in Latin. The Angel therefore calls her Lady so that the Mother of the Lord, whom the authority of her Son made and caused to be born and to be called the Lady, might be without servile fear."[16]

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[10] St. Ephraem, *Hymni de Beata Maria* (Lamy's edition, Malines, 1886), II, 624.

[11] St. Ephraem, *Oratio ad Sanctissimam Dei Matrem,* in the *Opera omnia* (Rome, 1747), III, 546.

[12] St. Gregory Nazianzen, *Poemata dogmatica,* 18, *MPG,* 37, 485.

[13] Prudentius, *Dittochaeum,* 27, *MPL,* 60, 102.

[14] The *Homilia in S. Lucam, Hom.* 7, in Rauer's edition of *Origenes' Werke,* IX, 48 (From the *catena* of Macarius Chrysocephalus). Cf. *MPG,* 13, 1902.

[15] St. Jerome, *Liber de nominibus hebraeis, MPL,* 23, 886.

[16] St. Peter Chrysologus, *sermo* 142, *De Annuntiatione Beatae Mariae Virginis, MPL,* 52, 579. Cf. also *ibid.,* 582 and 584, "She has been the Queen of all chastity."

Moreover Epiphanius, the Bishop of Constantinople, writing to the Sovereign Pontiff Hormisdas, says that we should pray that the unity of the Church may be preserved "by the grace of the holy and consubstantial Trinity and by the prayers of Mary, Our Lady, the holy and glorious Virgin and Mother of God."[17]

Another writer of that same era thus solemnly salutes the Blessed Virgin sitting at the right hand of God to pray for us: "the Lady ruler of mortal man, the most holy Mother of God."[18]

St. Andrew of Crete frequently ascribed the dignity of a queen to the Virgin Mary. He has written this, for example: "His ever-virgin Mother, from whose womb He, being God, took on human form, He today transports from earthly dwellings as Queen of the human race."[19]

And in another place he speaks of "the Queen of the entire human race faithful in reality to the meaning of her name, who is exalted above all things save only God Himself."[20]

Likewise St. Germanus speaks to the humble Virgin in these words: "Be seated, Lady, for it is fitting that you should sit in a high place since you are a Queen and glorious above all kings."[21] He likewise calls her the Lady ruler of all of those who dwell on earth."[22]

She is called by St. John Damascene: "Queen, ruler, and lady,"[23] and also "the Lady ruler of every creature."[24] Another ancient writer of the Eastern Church calls her "the fortunate Queen," "the perpetual Queen beside the King, her Son," "whose glorious head is crowned with a golden diadem."[25]

[17] *Relatio Epiphanii Ep. Constantin., MPL,* 63, 498.

[18] The *Encomium in Dormitionem Sanctissimae Deiparae* (listed among the works of St. Modestus), *MPG,* 86, 3306.

[19] St. Andrew of Crete, *Homilia II in Dormitionem Sanctissimae Deiparae, MPG,* 97, 1079.

[20] *Ibid., Homilia III, MPG,* 97, 1099.

[21] St. Germanus, *In Praesentationem Sanctissimae Deiparae,* I, *MPG,* 98, 303.

[22] *Ibid., In Praesentationem,* II, *MPG,* 98, 315.

[23] St. John Damascene, *Homilia I in Dormitionem Beatae Mariae Virginis, MPG,* 96, 719.

[24] St. John Damascene, *De fide orthodoxa,* IV, c. 14, *MPG,* 94, 1158.

[25] The treatise *De laudibus Mariae* (listed among the works of Venantius Fortunatus), *MPL,* 88, 282 f.

And finally St. Ildephonsus of Toledo gathers together almost all of the titles of honor in this salutation: "O my Lady, my Ruler, Thou who governest me, Mother of my Lord . . . Lady among the handmaidens, Queen among sisters."[26]

The theologians of the Church, deriving their teaching from these and almost innumerable other testimonies handed down long ago, have called the most Blessed Virgin the Queen of all creatures, the Queen of the world, and the Lady ruler of all things.

And the supreme pastors of the Church have considered it their duty to approve and advance by their own words of praise the piety of the Christian people towards the heavenly Mother and Queen. And so, to pass over the documents of more recent Pontiffs, it is well to remember that already in the seventh century Our predecessor St. Martin I called Mary "our glorious Lady, ever Virgin."[27] St. Agatho, in the Synodal letter sent to the Fathers of the Sixth Ecumenical Council called her "Our Lady, really and truly the mother of God."[28] And in the eighth century Gregory II in the letter sent to St. Germanus, the patriarch, and read in the Seventh Ecumenical Council with all the Fathers applauding, called the Mother of God: "The Lady ruler of all, the true mother of God," and also "the Lady ruler of all Christians."[29]

We wish also to recall that our predecessor of immortal memory, Sixtus IV, touched favorably upon the doctrine of the Immaculate Conception of the Blessed Virgin beginning the Apostolic Letter *Cum praeexcelsa*[30] with words in which Mary is called "Queen," "Who is always vigilant to intercede with the King whom she bore." Benedict XIV also asserted this in his Apostolic Letter *Gloriosae Dominae* in which Mary is called "Queen of heaven and earth" and it is stated that the sovereign King has in some way communicated His power of ruling to her.[31]

Consequently St. Alphonsus Liguori, collecting all the testimonies of past ages, most reverently writes these words: "Because the Virgin Mary was raised up to such a lofty dignity as to be the mother of the King of kings, therefore rightly and deservedly the Church has honored her with the title of 'Queen.' "[32]

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[26] Ildephonsus of Toledo, *De virginitate perpetua Beatae Mariae Virginis, MPL,* 96, 58.

[27] St. Martin I, *Epist. XIV, MPL,* 87, 199 f.

[28] St. Agatho, *MPL,* 87, 1221.

[29] Hardouin, *Acta conciliorum,* IV, 234, 238. *MPL,* 89, 508.

[30] Sixtus IV, the Bull *Cum praeexcelsa,* issued Feb. 28, 1476.

[31] Benedict XIV, the Bull *Gloriosae Dominae,* issued Sept. 27, 1748.

II

Furthermore, the sacred liturgy, which is, as it were, a faultless mirror of the doctrine handed down from the elders and believed by the Christian people through the course of all the ages both in the East and in the West, has sung the praises of the heavenly Queen and constantly sings them.

Ardent voices from the East sing out: "O mother of God, today thou art carried into heaven on the chariots of the cherubim, the seraphim wait upon thee and the ranks of the heavenly host bow before thee."[33]

Further: "O just, O most blessed [Joseph], since thou art sprung from a royal line, thou hast been chosen from among all to be spouse of the pure Queen who in a way which defies description will give birth to Jesus the King."[34] In addition: "I shall sing a hymn to the Mother, the Queen, whom I shall joyously approach to praise her, gladly singing of her wonders . . . Our tongue cannot worthily praise thee, O Lady; for thou who hast borne Christ the King, art exalted above the seraphim . . . Hail, O Queen of the world; hail, O Mary, Lady ruler of us all."[35]

We read, moreover, in the Ethiopic Missal: "O Mary, center of the whole world . . . thou art greater than the many-eyed cherubim and the six-winged seraphim. . . . The heaven and the earth are entirely filled with the sanctity of thy glory."[36]

Furthermore, the Latin Church sings that ancient and very sweet prayer which is known as the "Hail, Holy Queen" and the lovely antiphons "Hail, Heavenly Queen," "O Queen of Heaven Rejoice," and likewise those which we are accustomed to recite on feasts of the Blessed Virgin Mary: "The Queen stood at Thy right hand in golden vesture surrounded with beauty";[37] "Heaven and earth praise thee as a powerful Queen";[38] "Today the Virgin Mary ascends the heavens: rejoice because she reigns with Christ forever."[39]

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[32] St. Alphonsus Liguori, *The Glories of Mary,* I, c. 1, § 1.

[33] From the Liturgy of the Armenian Rite, the hymn for matins on the Feast of the Assumption.

[34] From the Byzantine *Menaeum,* in the Canon of the Mass and at matins for the Sunday after Christmas.

[35] From the Byzantine rite hymn *Achatistos.*

[36] From the Ethiopic Missal, the *anaphora* of Our Lady Mary, the Mother of God.

To these should be added, in addition to other things, the Litany of Loreto which daily invites the Christian people to call upon Mary as Queen. Likewise, for many centuries past, Christians have been accustomed to meditate upon the ruling power of Mary which embraces heaven and earth when they consider the fifth glorious mystery of the Rosary which can be called the mystical crown of the heavenly Queen.

Finally, art, which is based upon Christian principles and is animated by their spirit as something which faithfully interprets the sincere and freely expressed filial reverence of the faithful, since the Council of Ephesus portrays Mary as Queen and empress seated upon a royal throne adorned with the royal insignia, crowned with the royal diadem and surrounded by the host of the angels and the saints in heaven and ruling not only nature and its powers but also over the machinations of Satan. Iconography, to represent the royal dignity of the Blessed Virgin Mary, has been enriched with works of the highest artistic value and the greatest beauty and has gone so far as to represent colorfully the divine Redeemer crowning His mother with a splendid diadem.

The Roman Pontiffs, favoring this devotion of the people, have often decorated with a crown, either personally or through representatives, the images of the Virgin mother of God which were already distinguished by public veneration.

III

As we have already indicated above, Venerable Brethren, the basic principle upon which Mary's royal dignity rests, a principle already evident in the documents handed down by the elders long ago and in the sacred liturgy, is without doubt her divine maternity. In the sacred scriptures we read this statement about the

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[37] From the Roman Breviary.

[38] From the hymn of lauds for the Feast of the Assumption.

[39] *Ibid.*, the antiphon for the *Magnificat* at second vespers.

Son whom the Virgin will conceive: "He shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end."[40] And furthermore, Mary is called the "Mother of the Lord."[41] From this it is easily deduced that she too is Queen since she brought forth a Son who, at the very moment that He was conceived, was, by reason of the hypostatic union of the human nature with the Word, even as man, King and Lord of all things. As a result, St. John Damascene could rightly and deservedly write these words: "Truly she has become the Lady ruler of every creature since she is the mother of the Creator."[42] And it can likewise be said that the first one who with heavenly voice announced Mary's royal office was Gabriel the Archangel himself.

Now, the most Blessed Virgin Mary is to be called Queen, not only by reason of her divine maternity, but also because by the will of God she has had an outstanding part in the work of our eternal salvation. "What more pleasant or sweeter thought could we have," wrote our predecessor of happy memory, Pius XI, "than that Christ rules over us not only by native right but also by an acquired right, namely that of the redemption? Would that all men who have forgotten how much we have cost our Saviour might remember: 'You were redeemed . . . not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.'[43] We are no longer our own for 'at a great price'[44] Christ has purchased us."[45]

Now, in accomplishing this work of the redemption the Most Blessed Virgin Mary was certainly intimately associated with Christ. Appropriately, therefore, we sing in the sacred liturgy: "Holy Mary the Queen of heaven and the Lady ruler of the world was standing, sorrowful, by the cross of our Lord Jesus Christ."[46] Wherefore, as even in the Middle Ages, a very pious student of St. Anselm wrote, "As . . . God is the Father and Lord of all things preparing all by his power, so the Blessed Mary, repairing all things by her merits, is the mother and ruler of all. For God is the Lord of all things, constituting each by His command in its own nature, and Mary is the Lady ruler of all in restoring each to its original dignity through that grace which she has merited."[47]

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[40] *Luke,* 1:32 f.

[41] *Luke,* 1:43.

[42] St. John Damascene, *De fide orthodoxa,* IV, c. 14, *MPG,* 94, 1158.

[43] *I Peter,* 1:18 f.

[44] *I Cor.* 6:20.

[45] Pius XI, in the encyclical letter *Quas primas, AAS,* 17 (1925), 599.

[46] The *Tract* for the Mass of the Feast of the Seven Sorrows of Our Lady.

For, "as Christ is our Lord and King by special title because He redeemed us, so the Blessed Virgin [is our Lady and Queen] because of the unique way in which she has co-operated toward our redemption by giving of her own substance, by offering Him willingly for us, and by desiring, praying for, and bringing about our salvation in a singular manner."[48]

From these premises the following argument is drawn. Mary was, by the will of God, associated with Jesus Christ, the Principle of salvation itself, in bringing about spiritual salvation in a way that was quite similar to the way in which Eve was associated with Adam, the principle of death, so that it may be said that the work of our salvation was accomplished through a certain "recapitulation," in which a virgin is instrumental in saving the human race just as a virgin was instrumental in making it subject to death.[49] Moreover, it can also be said that this most glorious Lady was the beloved mother of Christ precisely "so that she might be made His associate in the redemption of the human race."[50] Actually, "It was she, the second Eve who, free from all sin, original or personal, and always most intimately united with her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by this unhappy fall, and her mother's rights and mother's love were included in the holocaust."[51] Hence we may certainly conclude that just as Christ, the new Adam, must be called King, not only because He is the Son of God, but also because He is our Redeemer; so, by a certain kind of analogy, the most Blessed Virgin is Queen, not only because she is the mother of God, but also because, as the new Eve, she was associated with the new Adam.

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[47] Eadmer, *De excellentia Virginis Mariae,* c. 11, *MPL,* 159, 508.

[48] Francis Suarez, S.J., *De mysteriis vitae Christi,* disp. 22, sect. 2 (in the Vives edition, XIX, 327).

[49] St. Irenaeus, *Adversus haereses,* V, 19, 1, *MPG,* 7, 1175.

[50] Pius XI, the letter *Auspicatus profecto, AAS,* 25 (1933), 80.

[51] Pius XII, the encyclical *Mystici Corporis, AAS,* 35 (1943), 247.

So it is that Jesus Christ alone, God and man, is King in the full, proper, and absolute sense of the term. Yet Mary also, although in a restricted way and only by analogy, shares in the royal dignity as the mother of Christ who is God, as His associate in the labors of the Divine redemption, and in His struggle against His enemies and in the victory He won over them all. From this association with Christ the King she obtains a splendor and eminence surpassing the excellence of all created things. From this association with Christ comes the royal function by which she can disperse the treasures of the Divine Redeemer's Kingdom. Finally, from this association with Christ comes the unfailing efficacy of her maternal intercession with the Son and with the Father.

There is no doubt whatsoever that the most holy Mary surpasses all created things in dignity and likewise that she has gained a primacy, after her Son, over all things. As St. Sophronius says: "Thou hast, in fact, far surpassed every creature . . . What could be more sublime than this joy, O Virgin Mother? And what could be greater than this grace which thou alone hast received from God?"[52] St. Germanus adds these words of praise to that greeting: "Thine honor and dignity surpass all created things, Thy excellence is greater than that of the angels."[53] And St. John Damascene goes so far as to say that "There is an infinite difference between God's servants and His Mother."[54]

In order to understand this most exalted grade of dignity which the Mother of God has obtained above all created things, we should recall that the holy Mother of God was, already in the first moment of her conception, filled with such an abundance of graces as to surpass the grace of all the Saints. Hence—as our predecessor of happy memory, Pius IX, wrote in his Apostolic Letter—the indescribably perfect God "so marvelously endowed her above all the angels and Saints with the abundance of all heavenly gifts from the treasury of the Divinity that she, always completely free from every stain of sin and entirely beautiful and perfect, possesses such a fullness of innocence and holiness that under God no greater than this is understood and that no one other than God Himself can ever know."[55]

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[52] St. Sophronius, *In Annunciationem Beatae Mariae Virginis, MPG,* 87, 3238, 3242.

[53] St. Germanus, *Homilia II in Dormitionem Beatae Mariae Virginis, MPG,* 98, 354.

[54] St. John Damascene, *Homilia I in Dormitionem Beatae Mariae Virginis, MPG,* 96, 715.

Moreover, the Blessed Virgin has not only received the grade of excellence and perfection which is supreme after that of Christ Himself but has also received some sharing of that efficacy by which her Son and our Redeemer is rightly and properly said to reign over the minds and wills of men. For if the Word of God performs miracles and gives grace through the Humanity He has assumed, if He employs the sacraments and His saints as instruments for the salvation of souls, why should He not use His Mother's office and efforts to bring us the fruits of the Redemption? As Our predecessor of immortal memory, Pius IX, said: "Turning her maternal heart toward us and dealing with the affair of our salvation, she is concerned with the whole human race. Constituted by the Lord, Queen of heaven and earth, and exalted above all the choirs of angels and the ranks of the Saints in heaven, standing at the right hand of her only begotten Son, Our Lord Jesus Christ, she petitions most powerfully with her maternal prayers, and she obtains what she seeks. And she cannot fail."[56] On this subject another of Our predecessors of happy memory, Leo XIII, has said that in the distribution of graces an "almost immeasurable power" was given to the most Blessed Virgin Mary.[57] St. Pius X adds that Mary performs this function "as it were by a mother's right."[58]

Therefore, let all Christ's faithful glory in the fact that they are subject to the rule of the Virgin Mother of God who both enjoys royal power and burns with a mother's love.

Yet, in these and other questions about the Blessed Virgin let theologians and preachers of the word of God take care to avoid certain deviations lest they fall into twofold error. Let them beware of teachings that lack foundation, and that, by misuse of words, exceed the bounds of truth. And let them beware of too great a narrowness of mind when they are considering that unique, completely exalted, indeed almost divine dignity of the Mother of God which the Angelic Doctor teaches we must attribute to her "by reason of the infinite good which is God."[59]

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[55] Pius IX, the Bull *Ineffabilis Deus,* in the *Acta Pii IX,* I, 597 f.
[56] *Ibid.,* 618.
[57] Leo XIII, in the encyclical *Adiutricem populi, ASS,* 28 (1895-96), 130.
[58] St. Pius X, the encyclical *Ad diem illum, ASS,* 36 (1903-04), 455.

Moreover, in this part of Christian doctrine as in others the living Magisterium of the Church which Christ has constituted "to elucidate and explain things that are contained in the deposit of faith only obscurely and, as it were, implicitly" stands forth for all as "the immediate and universal norm of truth."[60]

Therefore, from the monuments of Christian antiquity, from liturgical prayers, from the Christian people's profound sense of religion, and from the works of art that have been produced, We have collected statements asserting that the Virgin Mother of God possesses royal dignity. Likewise We have proved that the arguments which sacred theology constructs by reasoning from the deposit of divine faith completely confirms this same truth. From so many testimonies gathered together there is formed as it were, a far-sounding chorus that praises the high eminence of the royal honor of the Mother of God and men to whom all created things are subject and who is "exalted above the choirs of the angels unto heavenly kingdoms."[61]

Since, after long and careful consideration, We have come to the conclusion that great benefits will accrue to the Church if that solidly established truth were to shine forth even more clearly to all, like a bright light placed on its pedestal, We, by Our Apostolic Power, decree and institute the feast of Mary as Queen to be celebrated throughout the entire world every year on May 31. And likewise We command that on that same day there be renewed the consecration of the human race to the Immaculate Heart of the Blessed Virgin Mary. Upon this there is founded a great hope that there may arise an era of happiness that will rejoice in the triumph of religion and in Christian peace.

Therefore let all approach with greater confidence now than before to the throne of mercy and grace of our Queen and Mother to beg help in difficulty, light in darkness and solace in trouble and sorrow. And, what is very important, let them strive to free themselves from the servitude of sin. Let them pay unswerving homage, mingled with the beauteous veneration of her children, to the royal scepter of that great Mother. May her shrines be filled with a multitude of people, and may her feasts be celebrated. May her Rosary be found in the hands of all. May she gather together small groups or great multitudes of Christ's faithful in churches, in homes, in hospitals, and in prisons, to sing her praises. May the name of Mary, which is sweeter than nectar and more precious than any jewel, be given the highest honor. Let no one speak vile words against that name so majestically beautiful and venerable by her maternal grace. Such talk is the sign of a vile mind. And let no one dare say anything lacking in due reverence to her.

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[59] St. Thomas Aquinas, *Sum. theol.*, I, q. 25, a. 6, *ad* 4.

[60] Pius XII, in the encyclical *Humani generis, AAS,* 42 (1950), 569.

[61] From the office of the Feast of the Assumption of the Blessed Virgin Mary, in the Roman Breviary.

Let all strive vigilantly and strenuously to reproduce, each according to his own condition, in their own souls and in their own conduct the exalted virtues of our heavenly Queen and our most loving Mother. And hence it will follow that those who are counted as Christians, honoring and imitating their Queen and Mother, will finally realize that they are truly brothers and, spurning jealousies and immoderate desires, may promote social charity, respect the rights of the weak, and love peace. And let no one consider himself a child of Mary to be taken readily under her most powerful protection, unless, according to her example, he practices justice, meekness and chastity and devotes himself to true brotherhood not harming or hurting anyone, but rather helping and consoling.

In some parts of the world there are those who, because of the Christian name, suffer persecution and are deprived of divine and human rights to liberty. Justified protests and repeated complaints have up until now availed nothing to remove these evils. May the Lady, who commands things and ages and who knows how to put down evils with her virginal foot, turn her merciful eyes, whose light dispels storms and clouds and brings calm, toward her innocent and afflicted children. And may she soon grant that, enjoying at last the liberty which is their due, they may be able to perform the public duties of religion. Furthermore, while they are serving the cause of the Gospel, may they advance the strength and the growth of earthly states by their concerted effort and by the splendid virtues which amidst these hardships shine forth as examples.

We also think that the Feast which We have instituted through this Encyclical Letter, so that all may more clearly acknowledge and more zealously venerate the kind and maternal rule of the Mother of God, can contribute a great deal toward keeping, strengthening and continuing the peace among nations which almost every day disquieting events disturb. Is she not the rainbow that God has placed in the clouds, the sign of the covenant that brings peace?[62] "Look upon the rainbow, and bless him that made it; it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it."[63] Whoever, therefore, honors the Lady-ruler of angels and of men—and let no one think himself exempt from the payment of that tribute of a grateful and loving soul—let him call upon her as most truly Queen and as the Queen who brings peace. Let him honor and guard the peace that is neither unpunished wickedness nor unrestrained license, but is concord well ordered under the command and decree of the Divine Will. The maternal exhortations and orders of the Virgin Mary work to protect and increase this peace.

Since We hope very much that the Queen and Mother of the Christian people may accept these Our prayers and bring happiness through her peace to the earth that is troubled by hatred, and may show us all, after this exile, Jesus who will be our enduring peace and joy, We cordially grant to you, Venerable Brethren, and to your flocks the Apostolic Benediction as a gage of Almighty God's help and as a token of Our love.

Given at Rome, at St. Peter's, on the Feast of the Maternity of the Blessed Virgin Mary, on the eleventh day of the month of October in the year 1954, the sixteenth of Our Pontificate.

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[62] Cf. *Gen.* 9: 13.

[63] *Eccles.* 43: 12 f.

NOTICE ON ITEMS IN THE ACTA APOSTOLICAE SEDIS

The issues of the *Acta Apostolicae Sedis* which have appeared thus far this year[1] contain several important Radio Messages and Allocutions delivered by the Holy Father, in addition to the very important Encyclical *De Sacra Virginitate.*[2]

In his Christmas Radio Message[3] the Holy Father discussed the problems created by the spirit of this technological age. Pointing out that there is danger that this spirit may produce serious spiritual harm, because it tends to restrict man's vision to material things alone and to make him blind with regard to religious truth, he shows that the technological concept of life is a special form of materialism. This spirit has considerable influence upon the lives of modern men and upon their reciprocal relations, an influence different from the human and Christian concept of labor and its function. It has, likewise, an influence upon the concept of personal dignity and of the family which tends to lose the personal bond of its unity, its warmth and its stability. This disturbance is even greater in nations where such "progress" is a thing imported and which therefore conflicts more jarringly with the traditions of the people. Materialism can bring only a peace of fear, instead of a peace of security, so it is necessary for the nations, particularly in Europe, to get themselves on the right track through a genuine Christian social action.

Another Radio Message, all the more touching because of his own recent illness, was directed by the Holy Father to all Christians who were ill, on the occasion of the Day for the Sick during the Marian Year.[4] Still another was directed to the Pastors of Rome and to the Preachers of the Lenten sermons.[5] In this latter Message the Holy Father discussed the need which Pastors have in these times for those who will be able to help them, collaborators capable of multiplying their own energies, ready to take their part in places where they cannot enter, in short, the need for the apostolate of the laity.

In this connection he points out that it will be necessary for the pastors to discover these souls and use them, after having given them a solid formation. First of all, it will be necessary to know how many there are, where they are, what they are capable of doing, and what, in truth, is the possibility of employing them. For this he suggests that the pastors go over the lists of the members of Catholic Action, then the members of other associations, but without neglecting those who do not care to join any organization. Second, after the helpers are discovered and recognized it is necessary to impart to them their proper formation. He points out that time is not lost which is spent in preparing and instructing those who will collaborate. There will be a "human" formation, for the complete development of natural endowments makes even more easy and more efficacious their apostolic action. There will be particular care of their "intellectual" formation so that they will have clear ideas through a truly profound knowledge of their religion, with the result that they will be able to speak, in public, too, to enlighten many minds and to defend the Church against attacks which are heard on all sides, in the stores, in the offices, in the factories, and on the streets. Above all there will be a spiritual formation so that their thoughts, affections, wishes, words, and actions will be patterned after the Heart of Jesus. Third, it will be necessary to make actual use of these helpers in attaining various goals in the parish.

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[1] *Acta Apostolicae Sedis* XLVI (1954).

[2] *Ibid.,* pp. 161 ff. [3] *Ibid.,* p. 5. [4] *Ibid.,* p. 95. [5] *Ibid.,* p. 99.

In a brief Message to the faithful gathered in the Piazza S. Pietro on Easter[6] the Holy Father spoke of the dangers created by modern weapons of warfare and of his intention never to cease pressing for international covenants to outlaw the ABC weapons. Still another Radio Message, in three languages, was delivered to the faithful gathered at Fribourg for the annual convention of Catholics from all of Switzerland.[7] He spoke of the purposes of the proclamation of the Marian Year and discussed again the dangers of materialistic "progress" and the difficulties which are growing in the field of marriage and the family and of the growing thirst for pleasure with an increase in the seriousness of the problems which face all the peoples of the human race. A return to the spirit of the early Christians who had to, and did, face a pagan culture is necessary.

Another brief Message, in five languages, was delivered to those who were watching the first European television hook-up.[8] The

[6] *Ibid.*, p. 212.

[7] *Ibid.*, p. 324.

[8] *Ibid.*, p. 369.

Holy Father took the occasion to point out that this was, to a degree, an initiation of the union between the nations of Western Europe which he had so often recommended. European nations could by this means come to know each other better with the result that many barriers and prejudices should fall, lessening selfishness and the previous lack of mutual confidence.

Other Radio Messages were directed to those gathered for the solemn consecration of the Basilica of Ste. Thérèse at Lisieux[9] and at Salerno for the canonical recognition of the body of Pope St. Gregory VII.[10] Still others were directed to the faithful of Brittany gathered at the sanctuary of Ste. Anne D'Auray,[11] and to those of Canada gathered at the Marian Congress at Cap-de-la-Madeleine.[12]

Discussing the matter of television, in an Exhortation to the Bishops of Italy,[13] the Holy Father pointed out that while in recent years movies, sport, and the hard necessities of daily work have tended to take members of the family more and more out of the home, television can contribute efficaciously to restore equilibrium by giving the whole family the possibility of taking honest recreation together. TV, furthermore, can render a beneficent influence under the social aspect, in regard to culture, popular education, scholastic teaching, and the very life of diverse peoples. Certainly, too, TV will have a part in the spread of the Gospel message, as has happened with consoling results where Catholics have been at work in countries where TV is already widely diffused.

We must remember, however, that TV goes into the home, whereas those who go to the movies go there of their own choice. TV goes into homes where there are several persons of different ages and sexes. Different from the radio, it brings not only sounds and words, but also concreteness and mobility of pictures which gives it a greater influence upon the emotions, especially of the young. Further, the programs are in great part on film and consist of plays which all too infrequently are such as to satisfy fully the demands of Christian and even natural morality.

It is above all the duty of the public authorities to take every precaution that the aura of purity and of reserve which should surround the domestic hearth will not be offended. Certainly that atmosphere of materialism, of folly, and of hedonism, which all too often is to be found in the movie palaces should not be introduced within the domestic walls. The ordinary vigilance, therefore, of the public authorities is not sufficient. There must be a different criterion of evaluation, since we are dealing with presentations which are to penetrate into the sanctuary of the family. The so-called rights of indiscriminate "freedom of art" or of "freedom of information" and of "thought" are without foundation here, since we are gambling here with higher values which have to be protected, the violators of which cannot escape the severe sanctions threatened by the Divine Saviour, "Woe to the world because of scandals. . . . woe to that man by whom the scandal cometh."[14] It will be necessary, therefore, that all maintain an attentive and diligent vigilance. It is not sufficient to deplore abuse and degeneration, but it is necessary to point it out precisely and with documentation.

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[9] *Ibid.*, p. 404.

[10] *Ibid.*, p. 407.

[11] *Ibid.*, p. 495.

[12] *Ibid.*, p. 498.

[13] *Ibid.*, p. 18.

TV must become Christianly educative. Hence the preparation of the programs is very important. There should be a competent Central Office which will give a uniform character to the essential points for the action of individuals, making use of all the fruitful experiences in this field in various parts of the world, and will at the same time represent before those who have the say in these matters the voice and the thought of the Italian Episcopate. It is necessary, too, to form in the faithful a right conscience on the duties of Christians with regard to the use of television, i.e. a conscience which will know how to avoid possible dangers and which will abide by the decisions of the ecclesiastical authorities as to the morality of TV programs.

Problems pertaining to education were discussed by the Holy Father in Allocutions to the Congress of the Delegates of Girls of Catholic Action[15] and to those attending the national congress of Directors of the Italian Catholic Union of Secondary School Teachers.[16] In the first of these he urged the teachers to have a great esteem for their sacred and delicate mission of education of children. This esteem for their work would cause them to love the children entrusted to their care, while avoiding excessive demonstrations of affection which might engender harmful weaknesses. He urged them to seek the complete formation of the children, hence to seek to know all that is necessary and useful to perform the duties assumed by them. They should know the characteristics of childhood. While they could not be expected to become experts in psychology they certainly could not fail to note the new ideas which have been acquired in the field of pedagogy. While the Holy Father did not praise unconditionally all the attempts in this field, he did feel that without abandoning the solid principles and the tried and true traditions of Christianity they could bring up to date and perfect their methods. They would seek, therefore, to have their children develop as human creatures, without forgetting that they are souls redeemed by the Blood of Jesus, made partakers of the Divine life.

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[14] Cf. *Matt.* 18:7.

[15] *Ibid.*, p. 44.

[16] *Ibid.*, p. 50.

In the second of these Allocutions the Holy Father noted that the members of the Union formed the majority in various national organizations and had made their words heard. He hoped that their compensation, like that of so many teachers, inadequate to the needs of daily life, might be improved, for a society which does not show the proper esteem for the teaching profession is all too liable to slip into that materialism toward which the ever more mechanical life of technological civilization draws it by its very own weight. The work of the Union, however, is not entirely directed toward improving the precarious lot of the teacher, but also toward promoting and effecting the moral and professional formation of the associates in regard to their specific mission as educators. Praising their efforts in this regard the Holy Father urged them to strive constantly and energetically both in themselves as individuals and in their social professional life against the tides of indifference and the lack of supernatural faith.

Giving due credit to developments in the field of experimental psychology and of pedagogical medicine, the Holy Father pointed out, nevertheless, that a Christian teacher cannot be satisfied simply with pedagogical techniques. He knows through faith, and alas experience confirms it, the importance of sin in the life of a young person. He knows, too, the influence of grace. Furthermore, the children are not abstract entities, but are sons and daughters of particular families. The Holy Father, therefore, encourages whatever will facilitate and make ever more close the collaboration between the school and the family. It is the family, indeed, which chooses the teacher to prepare the adolescent to live, in the State and in the Church, his life as an adult. The family must not and cannot abdicate its directive duties. The collaboration is natural and necessary, but it presupposes, in order to be fruitful, mutual understanding, constant relations, unity of views, successive rectifications. Only then can the teachers make effective their ideal. The family must be the most solid support of the teacher in every grade. He is in the first place the delegate of the family, and only thereafter, if the case presents itself, the public official or the employee of the State or of the Teachers' Association.[17]

THOMAS OWEN MARTIN

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[17] A Workshop on these relations between School and Family was held at The Catholic University of America in June, 1954.

FATHER ELLIOTT ON A WORK OF PARISH MISSIONS

And in public or private discourses the missionary should be the foremost truthteller of the Catholic Church. If there are any sinners to whom the mission should be a terror it is those who lead others astray. A panic rout is the end to be aimed at. Sometimes we find such a class lording it over the town and even the State. But the Church is given to save the people from them. They creep by degrees into a sort of toleration; even if the law turns upon them, they actually claim sanctuary at our altars. They are "good fellows," generous (alas! at whose expense!), public spirited. They assume to be good citizens, claim to be good enough Catholics. They slip along because the pastor is young and green, or old and worn out, or newly come, or timid, or oppressed with debt, or with too large a parish to look at things sharply, or wearied and discouraged. A good mission will change it all, will isolate and stigmatize such cases, and the dance hall and the barroom and the pool-room will be properly advertized as plague spots to be avoided if perseverance is desired.

—From the article "Missions to Catholics," in *AER,* XI, 2 (Aug., 1894), 109.

Book Reviews

THE ECONOMIC THOUGHT OF MONSIGNOR JOHN A. RYAN. By Patrick W. Gearty. Washington, D. C.: The Catholic University of America Press, 1953. Pp. viii+341. $3.50.

This book is a very valuable contribution to the problem of "Economics and Ethics"; it is also the gripping story of an American priest, scholar, and social reformer in whose mind the two sciences, Economics and Ethics, so often wholly separated, if not even opposed to each other, were fused and thus became the great inspiration, not so much of solitary scholarship, but of a great social movement and of epochal social legislation in the U.S.A.

Msgr. Ryan belongs to that great tradition of active Catholic scholars devoted to social reform, who, because they combined a thorough knowledge of Economics with ethical ideas rooted in a living faith, "changed the social world" instead of becoming sterile *laudatores temporis acti* or indulging in the paper-construction of irresponsible utopias. Thus he was saved also from the two great dangers of men with a charitable heart: either to indulge in an empty criticism of the unknown economic world or to take flight into romantic social idealism.

The life and thought and work of John A. Ryan certainly deserve to be told. I think he would have heartily approved of Father Gearty's plan to write first about his economic thought. For, as the author shows, Ryan could successfully tackle social action and reform only after he had mastered the "science" (as Ryan with a somewhat ironical smile used to say) of Economics. That Ryan in the study of Economics joined the school of so-called "institutional Economics" is natural. For this is a school of economic thought which looks at Economics as a field within the whole of human culture or civilization, as being an organic part of the process of civilization. It studies the origin, development and function of those objective but always changing (with the general development of civilization) economic institutions as concrete forms of social life juridified in the constitutional and legal order which are just for this reason also open to ethical evaluation and critique and corresponding improvement by the Law. If, on the other hand, economics is isolated and considered as the science of the abstract *homo economicus* with such causal urges as self-interest, maximalisation of profits, pleasure-calculus, then economics can be more easily fashioned after the method of the natural sciences, but it loses its human and humane character and consequently is as closed to ethical evaluation as is astronomy; the "laws" it wants to discover do not account for human freedom or silliness and permit of ethical evaluation as little as the laws of gravity. Economics was also for Fr. Heinrich Pesch (cf. Fr. Richard E. Mulcahy, S.J.'s book: *The Economics of Heinrich Pesch,* 1952) and is for most adherents of the *philosophia perennis,* a *Kulturwissenschaft* and not a *Naturwissenschaft.*

Father Gearty's book, written in a fluent yet precise style and certainly impressing the reader as anything but the usual dull dissertation, reports in eight chapters on the Life and Public Career of Ryan, his approach to Economics under the influence of Richard T. Ely, on Principles of Social Ethics (Chapters I-III). It is significant that Ryan's first scholarly works dealt already with Economics and Ethics: his licentiate dissertation was *Some Ethical Aspects of Speculation;* his doctoral dissertation was: *A Living Wage: Its Ethical and Economic Aspects* (1906). It was a pioneer-work and though not so well received by some "conservatives" in both Economics and Ethics, it has since become a classic with numerous translations. Its thesis that the working man has a right in justice that the socio-economic order be so organized as to guarantee him ordinarily a living wage is today a legal rule in many constitutions and is incorporated into the Universal Declaration of Human Rights. In Chapter III, the pages on "Social Justice" show again the leadership of Ryan. This term which first was used, without strict circumscription, by the leaders of Catholic Social Movements was defined in scholarly fashion by Ryan among others, and it is gratifying to state that Professor von Nell-Breuning, S.J., in his *Zur Sozialen Frage* (1948) used the term in the same sense that Ryan began to use it in 1931.

In Chapters IV to VI the author deals specifically with Ryan's economic thought which became the basis for his social reform ideas. Like almost all Catholic economists, Ryan belonged to the "heterodox" school and his thinking on the main subjects of Economics such as rent, profits, wages, the price-mechanism, the business-cycle differed from those of the classical school. The author gives a very readable report on Ryan's works, lectures and university courses dealing with these economic problems and shows why Ryan belonged to this heterodox school together with most Catholic writers. The reasons are already given above. But it should be stressed again, that not only the "closedness" of classical economics to Ethics was the cause of Ryan's choice but primarily his conviction that classical Economics just as Marxist Economics were scientifically insufficient, because they did not grasp the whole of human socio-economic living reality.

The last chapter shows the development of Ryan's thought towards economic democracy by social legislation, co-operation of organized labor and management, sharing of profits and eventually in management, and finally the restoration of property for the true "Redemption of the Proletarian." For Ryan the final form of economic democracy would be the "Occupational Group Order with Industrial Self-Government" as proposed by *Quadragesimo anno* (as the corporative order of free society against the Corporative *State*). It is worthwhile to mention that social legislation in Ryan's thought did not only concern the wage-earner, but also other groups suffering from injustice and social insecurity, e.g. the legally independent, but—oh so dependent—family-farmer.

It must have been a great satisfaction for Ryan when the highest authority in the Church approved of his thinking and action, as did many of those who had criticized him either because they did not know enough Economics or because they did not think possible a fruitful conjunction of Ethics and Economics. Ryan deserves the great praise Father von Nell-Breuning gives him in his above-mentioned book (p. 231) and the author proves that this praise is wholly justified. Father Gearty deserves our thanks for a very readable and thoroughly documented study for which he could use much archival material. The book is remarkably free of misprints, though on page 235 in the footnote, line 7, instead of "adequate" it should be "inadequate." This reviewer hopes that this dissertation, of which The Catholic University of America can be proud, will find many readers to relive the heroic era of the Catholic social movement and to be inspired by Ryan's great example.

HEINRICH ROMMEN

A CATECHISM FOR ADULTS. By William J. Cogan. Forest Park, Illinois: The D. Farrell Co., 1954. Pp. 125.

This new venture in catechetical literature was born of dissatisfaction with traditional catechisms. Designed as a handbook for converts, this catechism aims at clarity and simplicity of expression and proper emphasis of those things necessary for a correct conscience. It grew out of the combined efforts of many priests engaged in convert work in the Archdiocese of Chicago, who have tested it in convert classes and revised it as experience dictated.

Any departure from the traditional is full of risks. In the first place, one must be sure that the change is necessary; and then the departure must be done gracefully and without offence to the lovers of the old. This catechism is certainly a step in the right direction. Every priest who has given convert classes has experienced dissatisfaction with the standard catechisms, and has often wished for one designed just for the inquisitive, but uninstructed, non-Catholic mind. Insofar as this manual attempts to meet that need, it is a commendable effort.

However, it is not the final answer to a convert-maker's prayer. Forty lesson units, such as this book contains, are too many for the average convert class. Twenty-four units would be a desirable maximum.

Avoidance of technical terminology is certainly to be desired in approaching the non-Catholic mind. But simplicity can be overdone and degenerate into puerility. Then it loses its effectiveness. There are times here when the author's desire for clarity of language leads to fundamental errors in grammar and syntax, not to mention gracelessness of style.

The manual includes a special treatment of marriage and family life. While it may be true that ordinary catechisms sin by neglect here, it is questionable whether the fulsome treatment given here has a proper place in a catechism. A great deal of the section on marriage consists of moral admonitions rather than basic Catholic doctrine.

It can be hoped, however, that this initial effort will be improved upon in succeeding editions. Since convert instructions are now so important a function of Catholic life in America, it is all the more necessary that our parish priests be equipped with the best of tools for this work.

LEO J. COADY

THAT WE MAY HAVE HOPE. By William A. Donaghy, S.J. New York: The America Press, 1954. Pp. xiii+205. $3.50.

The distinguished President of Holy Cross College has given us a book of solid meditations based on the Epistles read in the Sunday Masses throughout the year. His doctrine is magnificently accurate. His presentation is completely effective. *That We May Have Hope* is a book clearly destined to do a great deal of good.

It is a volume which a priest should buy and read especially with a view of aiming his meditation in the direction of his Sunday sermon. Father Donaghy's grasp of the content of the Epistles and the erudite and easy mastery of his presentation make his book an excellent source from which to start the renewal of the priest's own spiritual life and the adequate instruction of the people who look to him for the presentation of revealed truth.

JOSEPH CLIFFORD FENTON

THE HOUR OF ST. FRANCIS. By Reinhold Schneider, translated by James Meyer, O.F.M. Chicago: Franciscan Herald Press, 1953. Pp. xiv+113. $1.75.

THE FRIENDS OF ST. FRANCIS. By Sidney F. Wicks. Chicago: Franciscan Herald Press, 1952. Pp. xi+164. $1.75.

Francis of Assisi is a magnetic personality. During his own lifetime he drew thousands to him, through the Three Orders which he founded. He brought peace to belligerent hearts, hope to the restless souls of men, love to those burning with hatred. In the seven centuries that have followed his magnificent life he has won countless thousands to his way of living, to an imitation of his spirit, and to an admiration of his teaching. The timelessness of Francis, the strength of his character, the meaning of his message have penetrated into nearly every haunt of human life and brought souls closer to Christ. These two books, small in pages but rich in content, indicate once more the tremendous influence of Francis upon men, even of our own times.

So much has been written about the Poverello that it would seem precious little remains to be done. But every person who admires and loves him seems to find new aspects of his character; they seem to see traits that others have not noticed before, or, at least, have not noticed in the same way. Such is the purpose of these books: to show Francis to others. The results are pleasing presentations of the life and spirit of St. Francis and of the Franciscan message that continues to encircle the world.

Archbishop Cushing, a member of the Friars Minor by affiliation, has written a splendid prefatory note to the work of Dr. Schneider. "One wonders," he says in part, "if the personality of St. Francis has not influenced more lives than have all the generals and Caesars of human history. His poverty has enriched millions. His simplicity has illumined multitudes. His life was brief—born in 1182, he died in 1226—but it was touched with eternity even while he lived here below and its appeal has now become utterly timeless" (ix, x).

This work is divided into three parts: The Road to History; the Pattern of Life; the Saint in Time. The twenty-eight chapters or divisions are not a narrative of the saint's life, but an appreciation of his spirit and message with an application to our own times. "His legacy is not in what he said, it is in what he was and what he did. After approaching our Lord as closely as the saint of Assisi did, any words or even any book he might write lose significance: his life, his actions, his presence—they are his message, a stream of living water welling up out of a mighty heart" (32).

Convinced that the Hour of St. Francis is needed at the present time because it leads men to God, the author points out how Francis is constantly living in the world, even if the Order he founded would dwindle to a few members. "The Poor Man of Assisi had stepped boldly into the range of that consuming fire which surrounds the Lord. . . . Like the Lord's hour, the hour of St. Francis is always in the act of approaching. When a world conflagration consumes all goods of fortune, when buildings begin to tumble, the hour is near of that saint who tore down the house built for his disciples. . . ." (111).

The second work, by Mr. Wicks, an Englishman and former Congregationalist minister, is likewise a noble tribute to the Little Poor Man. Though the literary style is admittedly not as fine as that of Dr. Schneider, who is one of the leaders in Germany, still the book shows an author with poetic insight and genuine appreciation of the greatness of St. Francis. This book is also divided into three sections: The Traits of St. Francis; the Friends of St. Francis; the Third Order.

Perhaps the most striking feature of this work is the abundance of trenchant sayings meant to awaken the reader from spiritual lethargy and to convey the importance of St. Francis in modern times. Thus Mr. Wicks writes: "Simplification is an escape from hard thinking: we prefer a cradle to a creed (3). . . . We compose a sonnet to a little white lamb and shun the dark and dreadful mystery of the Cross (3). St. Francis laughed because he found that he possessed all since he owned nothing (17). Men will share his songs who will not make his sacrifices; and will chant his roundelays who will not cry for mercy at the foot of the Cross."

This directness of style, this contrast between what St. Francis was and what men today are recurs repeatedly. "In these days when movements take precedence over men, and ideologies are idols, and societies are saviors, and councils are consecrate, the truth that St. Francis came forth as an individual representing only the single impulse of a single soul, needs to be studied and stressed. Indeed St. Francis defined individualism with literal accuracy. When he saw a Church in ruins, he did not convene a committee, but carried stones; he did not lobby for a proposed and seconded resolution by a show of hands, but resolved to build the walls with his own bare hands. He organized no union of workers in the Lord's vineyard; he labored in the vineyard when he needed a crust. He did not form a missionary society for the conversion of the Saracens; he risked his life and went and preached to the Sultan" (10-11). Then referring to the gaiety and laughter of the saint, the author observes: "But when we ask what was the secret of his laughter we are conscious of another contradiction: for his song's ultimate theme was suffering such as few saints have known. His song was consummated not by Milton's 'laughter holding both her sides' but by the Stigmata of the crucified Christ on his hands and feet" (15).

Both books display an admirable appreciation of the character and spirit of Francis of Assisi. They are a small but welcome addition to the library of any Franciscan institution; reading them will mean a rich reward for all, whether they wear the brown (or black or gray) of the Poverello, for Francis is a saint whose message has the power to bless the whole world.

TITUS CRANNY, S.A.

NEW PROBLEMS IN MEDICAL ETHICS. Edited in English by Dom Peter Flood, O.S.B. Westminster, Md.: The Newman Press, 1953. Pp. 259. $4.50.

This volume presents in English translation various studies which have appeared in the well-known French series of "Cahiers Laënnëc." Four central themes are discussed: sexual problems of the adolescent, intersexuality, abortion and the miracles of Lourdes. To each are devoted several articles, which seek to present the problem under both the medical and scientific aspects as well as to give a theological discussion of the questions involved. As so often happens in such a collection, however, there is no real unity of point of view. This may be seen by considering the contents of the entire volume, treating of such varied matters as masturbation and the proper discernment of the miraculous, all under the common heading of "Medical Ethics." The lack of unity may also be seen in each section, wherein the theological discussion may adopt a medical or psychological background quite at variance with that presented in the same section by another author. While it is certainly of great value to have various presentations of the same problem, it would seem that the practical value of this book is much diminished by this variety. Above all, it would have been advisable for the theologians to have attempted a more satisfactory and synthetic approach to the various issues presented, so that the priest reader will be able to have a better understanding of the precise role he is to play in handling these problems and a more organized view of the theological principles involved.

The first section deals with masturbation—though the section is given the general title of "Sexual Problems of the Adolescent." P. Ellerbeck treats the question primarily from the point of view of Gestalt psychology, while P. Snoeck, in his theological article, adopts a more dynamic and analytic orientation. As the articles are short, no one view of the problem of masturbation, its origins and therapy, can be presented fully. In fact, many essential aspects of this matter are not even mentioned. The priest will, however, find P. Snoeck's article of practical value.

The second section on intersexuality attempts, perhaps, too much. This is a complex problem and calls for detailed and precise information which is not given here. There is an interesting and generally worthwhile, though incomplete, discussion of the marriage of hermaphrodites, though one must be very careful in applying to the particular case the conclusion of Dr. Ombredanne, for, as P. Tesson remarks in his theological note, the decisions of the Rota have a particular significance in these matters. Prof. Lhermitte's treatment of the "problems of sexual morality" gives a generally favorable answer to the question of the advisability of marriage for the homosexual, but the priest must remember the advice given to seek competent medical and psychiatric counsel. The articles of Dr. LeMoal and P. Larère on homosexuality itself are useful and informing, though, alone, they would hardly provide the confessor with any sort of sufficient knowledge to deal adequately with the homosexual.

The third section, on abortion, again presents a variety of opinions and points of view. The section does, however, give a valuable discussion of a problem, the psychological aspects of which are too often overlooked. The article on the legal aspects of abortion deals with French law in particular, and is, thus, of little value to the American priest.

The final part of the volume deals with the miracles of Lourdes, which are presented and analyzed by medical authorities in various special fields, as ophthalmology, psychiatry, internal medicine, etc. The theological article of P. Henri Bouillard on the "Christian Idea of the Miraculous" cannot be dealt with fully at present. The writer's main thesis concerns the need of a "religious attitude" of mind in order to see the miracle as a *divine* sign. The statement that "Seeing in a miracle a divine sign, and believing in God revealing Himself is the same thing" (p. 253), and other remarks on the relations of faith and the "motives of credibility" need further clarification and much more exact exposition. The Thomistic apologist will not find all of this article acceptable, though the author's stress on the need of an accepting attitude for the fruitful perception of the miraculous is generally well taken.

With these limitations, this volume may be recommended to priests if for no other reason than that it will make evident the need for a serious examination of the problems discussed.

Dom Gregory Stevens, O.S.B.

LATINE LOQUOR. By G. Schweider. Rome: Herder, 1953. Pp. 355. $2.25.

The students who have this book available to them are very fortunate. *Latine loquor* contributes a notable advance to the concept and, it is to be hoped, to the practice, of teaching Latin. It aims, as its foreword states, to teach its readers to speak a Latin which is effective as an expression of the affairs of modern life. It tends to give its readers a mastery of conversational Latin.

Latine loquor is not a grammar, but the expression of a way of teaching. It is composed of a series of thirty-five *colloquia,* in which two young men discuss their interests and concerns in accurate and easy Latin.

B. E. STUDER, O.M.I.

TRUTH. By St. Thomas Aquinas. A translation of *Quaestiones Disputatae De Veritate* by Robert W. Schmidt, S.J., Chicago: Regnery and Co., 1954. Pp. xiii+530. $7.50.

The third and final handsomely-bound volume of the West Baden translations of *De Veritate* brings to completion a fine English version of one of the major works of the Angelic Doctor, written during his first professorship at the University of Paris from 1256 to 1259. The English-speaking world also has in these translations a valuable presentation of the thorough disputed-question technique employed at the great University of Paris in the thirteenth century. Though his mentor, St. Albert, does not seem to have employed this technique as a literary form, both St. Thomas and St. Bonaventure used it to great advantage in their discussion of philosophical and theological problems.

The Latin texts of the Leonine Commission in Rome now in preparation for publication served as a basis for these translations. And while it is too much to expect any translation to be received with unanimous approval by those conversant with both languages involved, the work of Fathers Mulligan, McGlynn, and Schmidt does seem to have captured both the tone and content of the Angelic Doctor's classic.

The glossary in this third volume is possibly too abbreviated, both in its selection of terms and in its explanation of the terms chosen; but all in all, both publisher and translators can be justifiably proud of this contribution to an English-speaking world that shows increasing interest in Thomistic thought.

ROBERT PAUL MOHAN, S.S.

STAR OF JACOB. By Helen Walker Homan. New York: David McKay Co. Inc., 1953. Pp. 329. $3.75.

This present volume is a welcome addition to the growing collection of books dedicated to depicting the progress of souls from Judaism to Christ. It tells the inspiring story of the Venerable Francis Libermann who began his studies as a youth in a rabbinical school and closed his life as a saintly priest in a missionary congregation of which he was the first Superior General and co-founder, namely, the Holy Ghost Fathers. The recounting of what transpired during the intervening years places this life among the most remarkable manifestations of the effect of God's grace upon a soul.

Jacob Libermann was born in the province of Alsace, France, on April 12, 1802. He was raised in one of the most orthodox Jewish families of his day. His father, a Rabbi, envisioned Jacob as his successor in the synagogue. No expense was spared in fitting him for this future service to the Jewish community. He was sent to Metz, and then to Paris in search of greater knowledge of God.

He found this greater knowledge. It was discovered in its fullness in the Person of Jesus Christ. For with the reading of the New Testament in Hebrew, Jacob's search for divine truth was ended. Christ addressed to him these words: " I am the Truth."

Jacob was baptized on Christmas Eve, 1826. Five months later on June 3, 1827, he received the tonsure in the Seminary of the Mission of France. He was advanced to Minor Orders in the following year. His next step was to be his ordination. But on the eve of that happy day the young seminarian was stricken with epilepsy. For twelve years he suffered recurring attacks of varying intensity. Finally, after Libermann had taken his case to Our Lady at her shrine in Loreto, he was pronounced cured and fit for ordination. He lived only ten years as a priest. He died on Feb. 2, 1852, two months shy of his fiftieth birthday.

The story of this most extraordinary life is told in semi-fictional form by one who "hopes that devotion may serve to soften imperfection and that those who read these pages will understand what she has tried to do." The reader readily perceives the spirit of both desires. However, it seems unfortunate that the author did not have some way of letting the reader know how to detect fact from fiction. For many are going to regard the extraordinary facts of this biography as literary fictions of the human author, while God, the Divine Author of these supernatural graces will be deprived of the credit that is His due. This would be tragic in the present instance. For it might lead some to neglect to read further into the writings of the holy Founder whom Pope Pius XII has called "a great master of the spiritual life."

The real meaning of Libermann's life is summed up for us in the words that St. Paul used in writing to the Romans: "I exhort you therefore, brethren, by the mercy of God, to present your bodies as a sacrifice, living, holy, pleasing to God—your spiritual service. And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God" (12:1). These words describe most succinctly the life and works of this Jewish son of predilection. He presented his body. God did the rest.

The author succumbs several times to the temptation of heightening the drama of the situation by inserting conversations that were supposed to have taken place in the Jewish community of our subject's childhood. But these only tend to distract the mind of the reader from the over-all goodness of the book.

This life presents a powerful lesson to all, lay and religious alike. The elements in Libermann's story are found in every man's life. They are sickness, financial worries, mental stresses, family heartaches, false friends, doubts and difficulties, along with all the other human factors. Yet he used these as building material in erecting a spiritual life modeled on Jesus Christ. His success should be especially inspiring to seminarians. In fact, his saintly life in the seminary recommends him as their powerful patron. Finally, Venerable Francis Libermann should fill us all with the realization that there are other Jewish souls with the same potential love for their Crucified Master living in the world round about us. In the spirit of the Chair of Unity Octave we should pray to him every day for the brethren of his own flesh and blood.

VICTOR J. DONOVAN, C.P.

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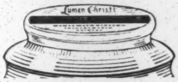

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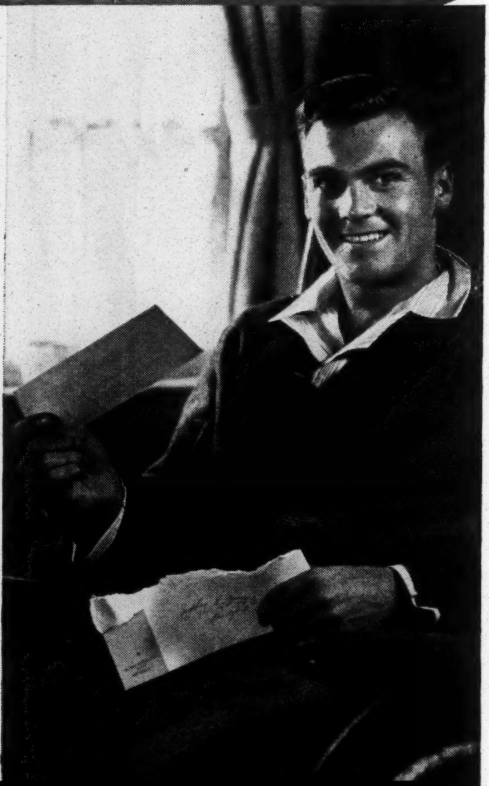

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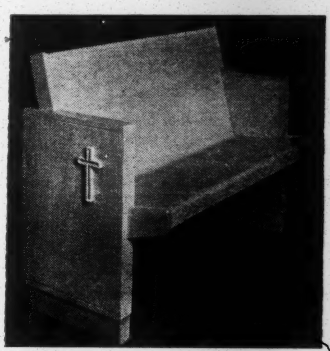

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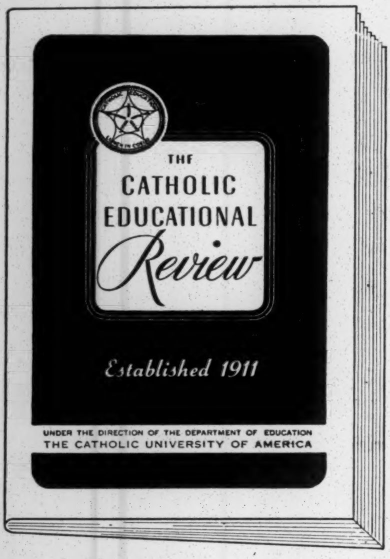
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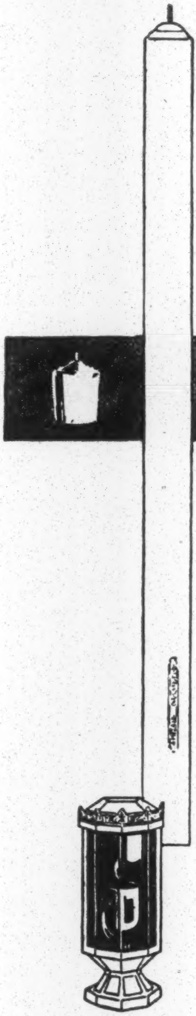

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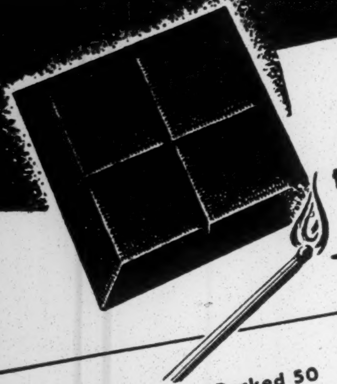

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